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# **WORLD DOMINION**

and

## **THE WORLD TO-DAY**

**WHAT OF SPAIN?**

**FUTURE SECURITY  
AND THE MAN IN  
THE STREET**

**IN PERSIA TO-DAY**

**IF I WERE A CHINESE**

**JEWISH  
CHILD REFUGEES**

**SITUATION IN KOREA**

**JULY-AUGUST**

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- Ⓒ. A situation exists which, although complex, is full of opportunity.

## The Situation in Korea

Gerald Bonwick

INVARIABLY the first question one has to answer is: "How will they receive the returning missionary?" Dr. W. C. Kerr, the first to arrive, says of Tokyo:

"I have wandered about the streets by day and night among crowds of students and among men young and old, and have noticed no difference of attitude from that in years before the war. I asked questions and was answered with the utmost courtesy. To-day I had an unexpected opportunity. I was introduced to the Conference of Church Leaders meeting here, and was asked to speak. They greeted me with applause and listened attentively."

In Korea it is the same, only more so! Christian leaders there are unanimous in their desire for the early return of the missionaries and for the co-operation of the Churches of the West with the Churches of Korea. Not only Christians, but many prominent non-Christians have voiced their hope that missionaries will return to continue their "good work" there.

It has been officially announced by the American military commander in Korea that:

"Each denomination formerly represented in Korea may send out former missionaries, not to exceed in number those formerly maintained in Korea. Living conditions will be rugged, therefore permission is practically limited to males."

As a matter of fact the War Department can only send out those

former missionaries on condition that they enter Army employ; there is no other means of transportation for civilians as yet. Under these circumstances, up to 2nd April, the following experienced former missionaries had arrived in Seoul, Korea: Dr. H. H. Underwood, Dr. J. D. Biggar, W. C. Kerr, Dexter Lutz, Dr. R. M. Wilson (formerly Presbyterian); H. D. Appenzeller, F. E. C. Williams and Mrs. Williams (formerly Methodist Episcopal); R. S. Watts (formerly Seventh-Day Adventist); A. G. Bunce (formerly Y.M.C.A.).

Lieut.-General Hodge, Commander of American Occupation Forces, early stated his desire to have experienced missionaries return to Korea as soon as possible. Recently he sent a radiogram approving the sending of a considerable number of men, but so far the lack of transportation for civilians has proved a barrier. Most mission houses are vacant, but are devoid of furniture and in poor condition; nevertheless, several men could live together in each of these homes and improvise furniture from packing cases and crates. The army offers to provide food. The rate of exchange is ruinous, Yen 15.00 equaling \$1.00.

Among Christians there is a sincere desire for a real spiritual revival as a preliminary to other forms of revived life in Korea. Korean authorities at Chosen Christian College and at Severance



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Union Medical College have indicated strong hopes for the renewed co-operation of Mission Boards, both in personnel and finances. Dr. Helen Kim, President of Ewha College for Women, is now on a visit to the United States of America seeking missionary recruits for the College staff. She succeeded in keeping the College in being during all the years of trouble; last September a first-year class of 900 new entrants was enrolled and next fall a further 900 are undertaking to succeed them as first-year students. In secondary schools many thousands of adolescent boys and girls, attending former mission high schools, will be crying out for Christian guidance.

The same situation applies to former *mission hospitals* throughout the land. Those that are now closed are anxious to reopen, and missionary co-operation will also be welcomed by those now conducted by Korean doctors. Then, too, the National Education Planning Conference is seeking speedy missionary help for the Y.M.C.A., the Y.W.C.A., and the Christian Literature Society. Korean educators and scholars are unitedly urging the abandonment of Chinese characters in favour of *the easy Korean Script (Eunmun)* with the horizontal, left to right, sequence in printing and writing. Everywhere the demand is great for a tremendous issue of literature in the Korean language which has been under a Japanese ban for the past five years.

Since the liberation the Korean Bible Society has received a large gift of money from a wealthy Korean for the printing of new

editions of the Scriptures in Korean. The sale of God's Word has been resumed from the limited stock now in hand by Mr. Tai Eun Chung, who has loyally served the Society for forty years. His committee is eager that both the British and Foreign Bible Society and the American Bible Society should resume collaboration with the Korean Bible Society in publishing the Scriptures in Korean.

**C**HRISTIAN religious services were placed under strict police supervision throughout Korea a number of years ago; later, hundreds of pastors were dispossessed and a great number of them were imprisoned or sent into banishment on distant islands and other sequestered spots. Many died from ill-treatment and privation. In 1941 the Japanese authorities compelled the union of all Protestant Churches into one body and in 1944 this union was strictly enforced, Kim Kwan Sik being appointed the official head of the Union. This organization was dissolved at the end of the War and a group of pastors called together a sort of Central Committee last December to set up a voluntary Union Church for Korea, again with Kim Kwan Sik at the head. Owing to the hurried proceedings certain leaders felt themselves to be left out. By some Kim Kwan Sik was considered to be "tainted" through supposed collaboration with the Japanese, others wished to retain the old denominational distinctions. Some people believe that, as a whole, the laity desire union, while most of the pastors are said

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to be opposed to it. There is, therefore, a good deal of uncertainty as to future permanent developments, and it is hoped that a further and fuller meeting in Seoul may result in a clarification of the situation.

It is true that many churches were closed by the Japanese authorities and that many Christians were persecuted for their Church loyalty and attendance. It is also true that the present political chaos and the sudden liberty granted have affected the personal control of many people. Some greatly valued Christian leaders were killed by the Japanese; some, on the other hand, have been discredited by their fellows for alleged collusion with the Japanese; some are no longer in religious work, having preferred political or social service. The great majority of the Korean pastors, however, are faithfully caring for their flocks in spite of adversity, and the churches are crowded Sunday by Sunday.

An interesting letter from Pastor Ryu Sik Lee, of the Seventh-Day Adventist Mission, has been circulated, from which I quote a part. He says:

"During the past four years no information from or to outside countries had been permitted, then came the sudden news that Korea had been liberated by the Allied forces. The doors of our churches were thrown open and we began preaching again, for during the War our members had worshipped secretly in their homes. In April, 1941, our Mission Director and leaders opened a conference meeting, but all were arrested and imprisoned for eighteen months. Two leaders died after the imprisonment and torture. The Japanese

military Government confiscated all our stock of publications and Yen 100,000 worth of books were destroyed as waste paper. This was followed by a notice sent to each church member: 'You are no longer a member of the Adventist Church, your membership reverts to your former faith. You must forfeit your Bibles.' Most of our young men were drafted into the Japanese army."

IN the southern half of Korea, occupied by the American military forces, there are distinct signs of progress. Following two weeks of experimenting, the Bureau of Justice in Seoul was turned over entirely to Korean judges and legal authorities on 15th February, all military officers being withdrawn from such duties on that date. This step is understood to be the first of many secular transfers of responsibility that will soon be taking place. Major-General A. L. Lerch, American Military Governor of Southern Korea, stated on 26th March that he believes the Korean people will be ready soon for self-government and expressed the hope that this may shortly be brought about.

Three weeks before the surrender of the Japanese Government to the Allied forces, the Soviet armies invaded Korea from Siberia and quickly overran a large part of the country. Without consultation with the American commanders, the Russian invaders fixed upon the thirty-eighth parallel as an arbitrary boundary between north and south Korea and immediately took sole possession of the northern half. This line of partition, a little north of Seoul, now runs across the country, not only geographically, but across



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every social, economic and political problem. A heavy curtain of secrecy and non-communication was dropped over that thirty-eighth line of latitude, through which very few connections may be maintained. Trains are not running and the mail gets through feebly. Information goes across only by the underground route.

Dr. Syngman Rhee, Chairman of the Representative Democratic Council, who is now in Seoul, submitted his resignation of the chairmanship—hoping that as a private individual he might gain admission to the Northern Section. The Council, however, refused to accept it; they do not think he would be regarded as *persona grata* by the Russians in occupation. In March the Russian occupational troops were reported to be stripping all equipment and machinery from factories in the Hamheung area of Korea, presumably for shipment to the Soviet Union territory, as all material was being crated with care. Coal to the amount of 69,000 tons has "disappeared" from the Hungnam district since Russian occupation, also 27,000 tons of manufactured fertilizer. The first exchange of mail in any quantity was permitted to pass the imposed border-line on 16th March, when 300,000 packets and letters passed from south to north and 12,000 from north to south.

The three strongest political groups in Korea are listed as: (1) Democratic Nationalists; (2) The People's Republic; (3) Communist Party. All parties, however, unite in opposing the division of the country into two zones. Koreans in the Russian

Occupation Zone, however, are being subjected to "strongest pressure" to join the Communist Party. One method followed there is to refuse the release of rice for sale to any who do not subscribe to Communism. This denial is causing large numbers of resolute Koreans to risk the dangerous secret crossing of the border-line from north to south.

GENERAL MacArthur early protested that "The artificial division of Korea into American and Soviet zones continues as a barrier against free exchange of goods, persons and information." Later a Conference between high representatives of the two Occupational Forces sat for three weeks, but the American hopes failed of realization. Lieut.-General J. R. Hodge revealed that "although the Conference represents progress its achievements fell short of expectations." The Soviet view was that the Conference should confine itself to a few problems of minor importance. Changes in the new boundary, so as to conform with provincial limits and thus restore administrative unity in the subdivisions crossed by the line, they refused to discuss. Their removal of capital goods from Korea they declined to discuss as "not urgent." Transportation between the two zones by motor, rail, ship and postal service was discussed but not agreed upon.

The Soviet representatives desired exchange of rice from the south for other foodstuffs and fertilizers from the north. The Americans replied that one-and-a-half million Korean refugees from the north and from Japan are now in the south and have to be

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fed, also that production of rice per head of population is greater in the north zone than in the south. In reply the Soviets stated that, failing the rice from the south zone, it would not be expedient to sanction the transfer south of electric power, raw materials and coal, none of which are produced in the south to any great extent. They also declined to permit the circulation of newspapers and broadcasting from the south to the north and limited the use of telephone and telegraph lines to military purposes only.

A polite device of diplomacy was used to obscure the failure to make rapid progress in agreement. After the three weeks of discussion it was decided to form a Commission to continue the debate—evidently a promise to keep on trying. The political

situation is complex, there are many differences in viewpoint, and some of the problems of China and Manchuria are also involved, so considerable patience is called for. The latest news was on 7th April to the effect that the work of the Soviet-American Commission is virtually at a standstill in its search for a basis for an All-Korea Provisional Government. Each side is hoping to "wear-out" the other. And so the last word is that, from the Christian standpoint, Korea is full of golden opportunity and eager expectancy, but the political prospects give little hope of early solution. Let us continue in prayer that Korea's hopes may not be frustrated and that a spirit of confidence and co-operation may possess the two great Powers immediately concerned.



## The "Land of the Morning Freshness"

THE early years of Christian activity in Korea were characterized by widespread evangelism and fervent personal witness. After fifty years' work, Korea had more Christians than there were in the Roman Empire at the close of the first century of the Christian era. The prophecy of one of the pioneer colporteurs soon became true. On crossing the border from Manchuria with a load of Gospels, which were confiscated by the Government officials and thrown into the Yalu River, he said: "Wherever the leaves of this book go, Christian churches will appear." Evidently the leaves drifted ashore in many places, for all along the banks of the Yalu sprang up the first churches in Northern Korea.

Many Christians, under the constraining passion of their first love, were in the habit of devoting long periods of voluntary service to the cause of Christ. One young man even expressed his regret that in six months he had not been able to deal personally with more than 750 people. During a year's imprisonment for participation in the Independence Movement, a Korean preacher led to Christ no fewer than 100 of his fellow-prisoners. And more wonderful still, a special prize was awarded to a little girl for having brought 418 new scholars to the Sunday School during a single year. Korea means "Morning Freshness" and such was the "morning freshness" of the Korean Christians in the springtime of their spiritual life.



## STORY OF THE PICTURE OF CHRIST

In 1944, Mr. Gwang Hyuk Ree, composer of the Picture of Christ, left Pyongyang for Chungyong, 14 kilometers away, to avoid Japanese military conscription. One day when he was looking at a portrait of our Lord in a magazine, he was filled with great pleasure to see that it was composed of numerous dots. This inspired him to think how wonderful it would be if the dots were replaced by the words of the Bible. He was excited and felt some light was shining upon him. He could not sit still. He wanted to finish it as quickly as possible, but he could not as it was tedious, wearisome work. Nevertheless, he was happy to see the portrait becoming clearer day by day. He has finished to compose a picture of Christ with Gospel of John in a month and a half. He forgot all the difficulties he had faced and knelt before God, thanking Him for paying His attention to the precious job. He also prayed that he would be able to start another portrait with the words of the whole Bible. When he was looking at the portrait he had finished and hung on the wall, he found many points to be corrected. He thought more prayer and caution would be needed to fulfill this purpose. At last he decided to continue his prayer every morning until the time he could finish the picture with the words of the whole Bible.

In 1946, after the Liberation, he returned to Pyongyang and decided to start the portrait with the Gospel of John again. For this purpose, he had a special room in his house. The completed picture was 30 centimetres long and 25 centimetres wide. The Biblical text with which it was composed was in Korean. He found it much better in comparison with his earlier effort. He showed some copies of it to some ministers and church leaders for their help and advice. All of them gladly sent him their messages praising his good piece of work. But sorry to say, all of them gave their lives for their faith at the time of the Communist invasion in 1950.

To complete the portrait with the words of the whole Bible was not easy for him to do. Many difficult problems arose before him. How can it be done under the control of the Communists in North Korea? How can he support his family while giving his full time to this job? At last he decided to save money by trading to support his family, and then go into the mountains to finish the work. But alas! Before he was ready, the Communists started the war. He continued his work underground for a short time until the UN Forces captured North Korea. During the UN Forces retreat from North Korea, his house and properties, including the original of the portrait, were destroyed in the fighting. Unable to take his family of six with him, he went to South Korea alone. As a refugee in South Korea he has completed the following portraits:

Gospel of Mathew in Korean  
Gospel of John in Korean  
Gospel of John in English  
The whole text of the New Testament in English  
Gospel of Mathew in English

Mr. Ree is not an artist. He also does not want to be an artist. But by the grace of God and with the great pleasure given by Him he has been able to carry on this precious work. If this can be of any help to the people in extending the work of God, that is his only hope and prayer.

Publisher

KOREAN TELLS OF TERRORIST GROUP'S WORK  
Nomura Lost Eye in Bomb Attack  
in Shanghai, Kim Koc Recalls

SEOUL, KOREA, APRIL 28 (UP)--The story of how Admiral Kichisaburo Nomura lost his eye was related here today as Koreans prepared to celebrate the anniversary of Shanghai's Hongkew Park bombing in 1932.

The inside story of the incident was disclosed by aging Kim Koc, leader of a well-organized Korean terrorist group in China and the man who engineered the plot which nearly succeeded in killing Nomura and Mamoru Shigemitsu, who later became Japan's foreign minister under the Tojo regime.

Once more in his native land after 30 years of exile in China, Kim Koc revealed how he, as head of the "Korean Patriotic Society" in Shanghai, planned the bombing which took place as the Japanese were gathered in Hongkew Park to celebrate their latest victory over the staggering Chinese army.

The actual dynamiter, Kim Koc said, was a new member of the society named Yun Bong Kil, who had recently arrived from southern Korea.

On the morning of April 29, 1932, Yun joined the crowd of some 20,000 persons gathered in the park and hid under the bunting-covered platform where the high Japanese officials stood. Under his arm he carried a thermos bottle and a rice box--both of which disguised high explosive bombs.

Following Kim Koc's instructions, Yun waited until only Japanese were on the platform. Then he set the bombs and ran.

In the ensuing explosion Lieut. Gen. Toshio Shiragawa and Major Gen. Masao Ueda were killed. Admiral Nomura, who lived to become Japan's ambassador to Washington, lost an eye, and Shigemitsu, then consul general of Shanghai, lost a leg.

Yun was captured near the park gate, Kim Koc said, and six months later he was hanged in Tokyo.

As a result of the bombing, the Japanese put a price of 600,000 yen on Kim Koc's head. But while the soldiers combed the city for him, he was safely hiding in the home of George Fitch, American secretary of Shanghai's foreign YMCA, he said.

Kim Koc's terrorist ring continued to harass the Japanese throughout the occupation with considerable success.

Another even more daring coup was attempted earlier by the "Korean Patriots" when the organization sent an agent to Japan to assassinate Emperor Hirohito. The plot failed, Kim Koc related, when the bomb exploded prematurely and only succeeded in damaging Hirohito's automobile.

Shreveport, La. Times

April 29, 1946.

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REFUGEES POURING INTO SOUTH KOREA  
By Richard J. H. Johnston

By Wireless to The New York Times

SEOUL, KOREA, JUNE 12--The clandestine movement into southern Korea of large numbers of both Japanese and Korean refugees from north Korea and Manchuria is seriously taxing the ability of the American military authorities to handle the migrants.

From 500 to 2,000 Koreans daily slip through the thinly patrolled line of the Thirty-eighth Parallel. From February to the first of this month as many as 10,000 Koreans have been coming down from the Soviet occupation zone every week.

During the month of May the influx of Japanese civilians from the north ran up to 14,000.

Lt. Col. J B Coolidge, Assistant Chief of Staff G-3, of the Twenty-fourth Corps today cited the less rigorous weather as the reason for the increase in the numbers of refugees arriving here.

Both Koreans and Japanese are in poor physical condition and suffering from undernourishment when they arrive here. They are destitute and are being cared for in three main refugee camps in Seoul, Kaesong and Iujongbu. In these camps at present are more than 17,000 Japanese alone, spending a six-day quarantine period before shipment to Japan. Food and medicines are being supplied by the military government and the Japanese relief societies.



JULY 3, 1946.

FACILITIES TAXED.

Although a mere 522 former Japanese civilian residents of southern Korea remain here as of yesterday, it was indicated that unless the Soviet authorities in north Korea showed a greater degree of cooperation in the question of repatriation, the Japanese refugees would continue indefinitely to tax United States facilities in the American occupation zone.

Although agreements concerning the movements of Japanese repatriates from north Korea and Manchuria were worked out with the Soviet Union in the early stages of the occupation, the Russian authorities have shown little disposition to adhere to the agreements and to move the repatriates according to a prepared schedule agreed to by the United States authorities.

MOVEMENT AT NIGHT

The present movement of the Japanese takes place chiefly at night, and feet-weary bands flow into the American area, stripped of money and valuables, without food and physically wretched.

As a result, a communication from Colonel Coolidge's office last week said that there had been some reduction in the number of Japanese entering southern Korea across the Thirty-eighth Parallel boundary.

Describing the movement as "continuous and difficult to control," Colonel Coolidge said that the United States authorities were operating community kitchens in camps and supplying vaccines and medicines.

Colonel Coolidge added that an estimated backlog of more than 17,000 Japanese should be removed to Japan this week, if the expected shipping arrives from south Korean ports.

Colonel Coolidge said that the incoming Koreans from the north were in slightly better condition than the Japanese because they were traveling among friends. The Japanese, harried by both the Koreans and the Russians, are arriving here ragged and hungry.

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 PAULEY BACK FROM NORTHERN KOREA  
 (His Missouri Attitude Displeased Russians)  
 By George Weller

(Exclusive to the Boston Globe)

ABOARD THE PAULEY SPECIAL IN SOUTHERN KOREA, June 4 (CDN)--"Korean industries in Soviet-occupied northern zone of Korea are operating actively under Russian administration and apparently are being prepared for permanent use," Edwin W. Pauley, American ambassador for reparations, said today in returning to the American-occupied zone after a five-day visit under Red Cross auspices.

Without committing himself whether the Soviets would return industrial control to the Koreans or keep the industries, Pauley said:

"The political design in Russian-held Korea is the same as in eastern Germany, Poland and Yugoslavia. There is the same pattern of a single Communist leader--Kim Il Sung--whose picture is paired with Stalin's.

"Candidates of the democratic parties in American Korea are publicly caricatured."

Pauley's mission was cordially received and closely guarded by the Soviet Army throughout his visit, Pauley said. But the Ambassador voiced disappointment at his inability to persuade Col. Gen. I M Chistiakov to extend his stay beyond the fixed five days.

"Under Soviet restrictions, we were able to view nearby or directly about 60 percent of heavy industry," said Pauley. "We were struck by the fact that, in general, the Soviets in Korea had not carried out such stripping as has been authenticated in Manchuria. Some industries were operating and some were idle. But in general the plants were intact. Chistiakov stated that the Red Army was under orders to remove no equipment and that none had been shipped to the Soviet Union.

Of the five major areas mapped by Pauley's chief engineers, Martin Bennett and John P Hurndall, the mission saw one almost completely, two partially and were denied access to two. Living aboard an 11-car American train, eating mostly American food and providing most of their own transportation, they saw thoroughly Pyengyang, where the Soviet headquarters is located.

At Sinuiju, in northeast Korea, on the Manchurian boundary, at the mouth of the Yalu River, they saw aluminum and alcohol plants closed down, apparently for lack of technical assistance, but pulp plants in operation.



When they asked to see the gigantic power plants, 45 miles up the Yalu, which under the Japanese supplied light to Mukden as well as Korean cities, the Americans were refused on the ground that their "safety could not be guaranteed."

In a passage at arms with Pauley over the power plants, whose alleged stripping has been protested by the State Department, Gen. Chistiakov offered to cut off the current from America's isolated consulate in Dairen for one hour and thus prove that the plants were still operating.

Pauley pointed out that the plants' ability to illumine Dairen was not necessary proof that the setup was whole. Pauley's Missouri attitude displeased Chistiakov.

#### IRON, COAL AREA CLOSED

The mission was completely denied permission to visit the Chongjin iron and coal area of northeast Korea and the Hongjam chemical and smelting complex on the east coast. The reason given for the latter exclusion were that the Soviets were effecting troop transfers, that protection could not be guaranteed and that airfields were unsuitable.

The mission members got their only peep in East Coast Korea at Wonsan, which is under the Red Navy. Chistiakov gave them a list of installations which could be visited, adding orally that everything would be thrown open to them.

On reaching Wonsan, however, and presenting their list the Americans noticed that Chistiakov had omitted the huge oil refinery, second largest in the Japanese Empire. The Red Navy, therefore, denied them entrance. Pauley, whose independent fortune was made in California tide oil, said:

"I saw frictionating towers from a distance. They apparently were in good working order."

#### STATE DEPARTMENT'S ERROR

The breakneck speed and incompleteness of the mission was at least partially due to the State Department's error, two months ago, in asking for only a five-day visit, Pauley admitted. The Russians grabbed at this estimate as the maximum while the Americans intended it to be the minimum.

Pauley stated today that about 15 days would be necessary to survey all Soviet Korea adequately and added:

"I don't think the United States should waive claim for reparations until we ascertain the ultimate ownership and operating condition of the whole industrial plant."

Both by eyesight evidence and frank admissions by the Soviets, the mission was able to confirm that Japanese civilian technicians are the mainstays of Soviet industry in the north and that Japanese prisoner labor is an important part of its manpower.

#### KOREANS HELD BACK

Virtually no Koreans occupy administrative posts, which are Russian on the top level and Japanese on the secondary technical level. This pattern is in marked contrast with southern Korea, where the Americans have expelled all Japanese and pushed Koreans rapidly into top non-political posts in production.

Pauley's Army photographers came back without pictures, having been forbidden to snap plant interiors on the ground of "military security". Mission contact with the Koreans was tersely described by Pauley as "very limited," and not one among the 50-odd members of the party had been able to purchase even a single copy of the Communist-controlled northern Korean press.

"We never had a chance to talk to a Korean except under surveillance, and then never more than once," said one party member.

"After approaching us they must seemed to disappear as though swallowed by the earth."

#### MANY SOVIET GUARDS

The Pauley party moved in an unwieldy herd of 250 persons which the Soviets refused to allow to be broken down into separately guarded groups. Pauley said: "I've never seen so many Soviet guards since the Potsdam Conference."

Pauley described Russian political propaganda toward the Koreans as "terrific", but said that the United States was not included by name in the Soviet attacks. Pauley's mission aims to go to Manchuria two days hence and finish quickly in time to reach Berlin by June 20. Pauley is understood to be working on a master plan, whereby Manchuria's losses would be compensated for by removals from Allied zones in Western Europe. There is no indication that the United States will ever get anything substantial from reparations and little that the Americans will attempt to collect from the Russians' unauthorized booty.



## PAULEY ENTERS NORTH KOREA RED DISTRICT

By Waldo Drake  
Times Asiatic Bureau

AT 38th PARALLEL NEAR KESONG (KOREA) MAY 29--The world gained its first chance to learn the fate of Korea's industrial empire this morning when the Russians passed U.S. Reparations Chief Edwin Pauley, nine experts and a trainload of assistants across this hitherto blacked-out border for their survey of Northern Korea.

This reporter, with George Weller of the Chicago Daily News and Lt. Col. Gail Carter, chief of the Pauley mission secretariat, from Santa Fe, N.M., had to leave the special train as it crept across the 38th parallel, deadline between the Soviet and American occupation zones which is guarded by cotton-clad Red soldiers.

CONFERENCE AWAITED

Just how much the Russians will permit Pauley to see will not be known until he reaches Pyengyang tonight and confers with Col. Gen. I M Chistiakov, Red commander-in-chief. But even a cursory inspection of one or two of Korea's great factory and mining centers such as Pyengyang on the west coast or Hungnam on the east coast, will enable his engineers to determine the pattern and probable extent of the Soviets' reported wholesale removal of the nation's industrial machinery.

This should be possible because the Pauley mission is armed with complete and exact data on all Korean factories, mills and raw materials extant when the Russians invaded last August. These were obtained from Official Japanese and other sources.

PAULEY'S AIMS TOLD

The efficacy of Pauley's survey depends on whether the Reds permit him to see the great Chonghin-Mosan mining, smelter and chemical area on the northeast frontier, and whether they will allow him to divide his engineers into several groups for simultaneous inspections of several areas within the short time limit vouchsafed by the Russians. Pauley said he is as interested in the volume of the Reds' reported removals of Korean machinery as he is in the value of Japanese-owned properties for reparations purposes.

As Pauley's special train approached the border, it passed long queues of Korean and Japanese refugees from Northern Korea, bound for American-occupied Southern Korea. These people, carrying all their worldly possessions in tiny bundles, had escaped the Russian-held zone by either eluding or bribing the Red border guards.

American Military Government officials at Kaesong report that hundreds of refugees daily are entering the American zone--a contrast to the 2,000-a-day peak of their southward flight two months ago.

American spokesmen cited as typical of the refugees' anxiety to escape from the Russian zone the case of several hundred whom the Soviets had detained in the abandoned factory on the tip of Ongjin Peninsula, on the west coast near the 38th parallel. Under the cover of night and at low tide they waded several miles across the estuary to reach the American lines.

Kaesong, onetime capital of ancient Korea and now a beautiful city with a medieval atmosphere, in a setting almost identical with Tucson, Ariz., is the northern nerve-center of the American Military Government. Its 90,000 inhabitants, plus 700,000 in the surrounding country, are governed by Maj. Anson B DeWolf, engineer from Miami, Fla., and a staff of five officers and 63 enlisted men.

The American side of the 184-mile dividing boundary across Korea is guarded by a thin line of soldiers of the 31st and 32nd Infantry, sufficient only to maintain sentry posts on the major highways and railways, while the Red legionnaires guard even the mountain trails.

American sentry posts are placed one mile south of the 38th parallel, as provided in the joint Soviet-American agreement that there be a two-mile neutral zone--but most of the Russian guards are posted right astride the boundary itself.

Los Angeles, Calif. Times

May 30, 1946.

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One-half of Korea and a sphere of influence in Iran are necessary to the safety of Russia, which has only one-seventh of the earth's surface and shakes in her bear skin.

Louisville Ky. Times

May 6, 1946.



**KOREA**  
NEWS FROM NEVER-NEVER LAND

With sleepy-eyed cordiality Ed Pauley greeted the six U. S. correspondents who clambered aboard his train at Kaesong, a U.S.-occupied town just south of Korea's 38th parallel. The reporters poised pencils for a walloping expose of conditions in the Soviet never-never land. But President Truman's special reparations representative just smiled his warmest smile, and, like a well-behaved guest, paid the kindest compliments to the Russians who had been his hosts for five days.

His trip had been "well planned." He had seen 60% of the zone's heavy industry, "speaking in terms of value," and had found it reasonably intact. He had received assurances from the Soviet Commander, Colonel General Ivan M. Chistiakov, that Moscow policy opposed withdrawal of factory equipment from North Korea. "General Chistiakov did everything....to assist us."

Then Pauley retired to a Seoul hospital to be treated for dysentery. Army leaders in Korea read Pauley's report, let out an outraged howl. For nine months they had been gleaning information about North Korean factory removal from stories told by refugees. Much of their data dovetailed and had been checked and rechecked. How, they asked, could Pauley's report, after five days of guided wandering, be accepted in the light of their carefully prepared evidence? They remembered that, while Pauley was still in the Russian zone, his mission headquarters in Seoul had complained he "was operating under heavy restrictions imposed by local Soviet authorities."

Members of the Pauley mission were not optimistic about Soviet political (as distinguished from industrial) policy in Korea. Said one: "It looks as though the Russians are there to stay." In Pyongyang, the Soviet capital, street corners, schools and shops were literally plastered with banners proclaiming the virtues of the Soviet system, the Red Army, and "General" Kim Il Sung, the Soviet puppet leader. At night Pyongyang streets rang with rifle shots.

No member of the mission could tell how the people of Korea felt about their Russian overlords, but a G.I. who had gone along with Pauley got an inkling. Said he: "I took a short walk one night. Suddenly a Korean jumped out of the shadows and kissed my hand. I felt like a damned fool."

Time Magazine

June 17, 1946.

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**CENTRISTS OF KOREA MAP NEW UNITY PLAN**

By Wireless to The New York Times

SEOUL, KOREA, JUNE 7--A new movement toward the unification of southern Korea's apparently irresconcilable political differences between the Left and Right made its appearance today in which a coalition between the less extreme elements of the opposing factions was being contemplated.

While the breakup of the joint United States-Soviet commission, which was to have established a provisional interim government of Koreans, has left southern Korea in a state of suspended animation, Korean leaders, save for the extreme Leftists, are becoming restive.

While sentiment among the Rightists generally is still sympathetic toward the Americans impatience is growing daily. So far United States authorities have given no indication that steps were being taken to end the impasse.

Observers feel that unless some break comes within a month or less United States prestige here will have fallen to the absolute minimum.

The latest reported movement toward unification seems to indicate the opinion of some observers a willingness on the part of some wearying Rightists leaders to give way before the pressure of the Left in an effort to solve the riddle.

The Communists are beginning to make progress in their attempt to convince Koreans that the anti-Soviet attitudes of Dr. Syngman Rhee and other Rightists alone was responsible for the failure of the United States and Russian representatives to make progress in the conferences here.

New York Times

June 8, 1946.



JULY 3, 1946.

Letters from Korea2 June 1946,  
Seoul, Korea.

Dear Mr. &amp; Mrs. Choo:

I received your kind Easter card and also the letter of April 24, however I understand your kind feeling and hospitality to me, which is more than I can take. Wish to thank you for all your kindness to me.

The Communists and their papers have nothing to say right now, and the Korean people are believing whatever the communistic propaganda is that foams in the water. As far as the news from here is concerned, I am trying to send any sort of news which is available to you.

The recent news from the North of Korea--Russian occupation zone --by the peoples who came out from there:

Russians dug caves in every hill and mountain and filled them with ammunitions, and at the top of which are fortified with Russian heavy weapons which means something to us. Most of the people in the North are coming into the South because of Russian threat and atrocity or fear of the future which means very shortly. Each Goon in the Provinces are training young Koreans chosen from each Myun turned out to be like military men about 4,000 for the period of six months and they expect to use them in various ways for the purpose of Communism. In Chin Nam Po, at the Sho Wa Electric Industrial Plants, Russians are training young Koreans, age from 20 to 28, about 2,000 each month for the purpose to be military commissioned officers for communistic Government under Russian military...

The trainees have to pass the following three questions:

- 1) Are you Democratic?
- 2) Are you a Christian?
- 3) Can you shoot Dr. Syngman Rhee and Kim Koo?

The first and second questions must be answered No, and the third must be answered Yes in order to pass the trainee's examination. If any trainee says Yes to the first and second questions and No to the third question, the man is to be taken to some place by the Russians and no one knows where he is taken to, presume to be Siberia. No young man within the fixed age can refuse the Russian plan whatsoever. Three to four hundred persons including students and all the members of certain families were already taken to unknown places and nobody knows where. One family came from the village below the mountain called Shoo Yang San in Haichoo, Whanghai-Do; they said that Russians dug many big caves in Shoo Yang San, which were filled with ammunitions. Some day the caves will be blown up, then the peoples in this village would be destroyed, and for this reason they (whole families) have moved out of that zone to Seoul.

The Koreans (representatives) from California and Hawaii from the Korean National Association who were against Dr. Rhee and Kim Koo are already voiceless and especially the Korean Communists. The other day I met a man from Hawaii. He said, "How do you like Dr. Rhee?" I told him that Koreans have to have him and have to use him as a leader of Koreans; then he changed his topic to business and then asked me what business is good in Korea. I said that I did not know what business would be good at present.

Well, Mr. and Mrs. Choo, I got married to a girl 26 years of age. She is a Secul girl and former school teacher until last year. The married life is not so bad as it settled me down.

Yours very sincerely,  
Harry

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KOREAN REPRESENTATIVE DEMOCRATIC COUNCIL  
OF SOUTH KOREA

May 2, 1946.

Mr & Mrs Younghan Choo  
636 North Main Street  
Akron 10, Ohio

Dear Mr. &amp; Mrs. Choo:

Dr. Rhee has been on a speaking tour throughout the southern provinces since April 16. Mrs. Rhee is accompanying him on the tour.

I flew to Pusan this past weekend where he spoke to a crowd of more than eighty thousand. The people walk from miles away to see and hear Dr. Rhee speak. Between each village the people line the road and cheer as he goes by. It is really very heartstirring to see how they welcome him. Sincerely, Mrs. Frye, Sec'y to Dr. Rhee.



## SOVIET WILL CLOSE SEOUL CONSULATE

By Richard J. H. Johnston

By Wireless to The New York Times

SEOUL, KOREA, JUNE 22--For the first time in ten months the Soviet flag failed to appear on the tall staff above the Soviet consulate here this morning. Andrei Polianski, Soviet Consul General, and his staff were packing, preparing to depart tomorrow morning for Pyengyang, capital of the Soviet occupation zone.

The United States had demanded that Mr. Polianski cease consular activities here if the Soviets did not permit Americans to establish a consulate in Pyengyang. So the Russians loaded a train with personal effects and plan to withdraw.

Although neither Lieut. Gen. John R. Hodge, United States commander here, nor his State Department advisers would discuss the Soviet move, it was understood that Mr. Polianski's withdrawal was the Soviet's reply to the United States demand.

Mr. Polianski received me cordially this morning in the Soviet consulate. The Russian sat behind a huge cluttered desk and twiddled his thumbs while I asked questions.

"I don't care to discuss our going with you," Mr. Polianski said, "because the facts are known to your High Command. I would suggest that you get the information from them because I cannot say more than this."

Mr. Polianski, a tall, heavy set, tousled man, clasped his pudgy fingers and smiled as a young woman interpreter put this into English.

He said he could confirm reports of his own going but that he could not speak for his staffers nor could he say whether he would stay in Pyengyang or return to Moscow.

Unable to get a direct answer to my questions, I arose to depart when Mr. Polianski surprised me and the translator by saying:

"I hope you are not offended by my answers to your questions, but I am unable to say more."

It was learned through reliable sources that Mr. Polianski, eight staff members and their families would leave tomorrow. Three caretakers will remain.

When the United States demanded a consulate in Pyengyang last month it was understood the Soviets received one month in which to reply. On June 1 the United States Army post exchange facilities were barred to Russians, and relations, never particularly cordial, cooled further.

It is understood that American move, made in Washington, was instigated by an awkward situation which the Soviet alone continued to operate a full consulate while others, the British particularly, had to be satisfied with the maintenance of a liaison officer with the American command.

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'INTERIM COUNCIL' FOR KOREA HINTED

By Richard J. H. Johnston

By Wireless to The New York Times

SEOUL, KOREA, JUNE 21--The United States is continuing to "hold the door open" for the resumption of the United States-Soviet joint commission for the establishment of an interim provisional government of Korea, according to the terms of the Big Three Foreign Ministers' decision last December.

Nevertheless, American authorities here were reported reliably today to be ready to go ahead with a plan to set up an "Interim Council of States" for Southern Korea. This council is expected to be formed early next month on the basis of the already expressed support of outstanding and less extreme leaders of both Right and Left, according to authoritative sources.

The council would assume an increasing number of governmental functions, both legislative and administrative, thus giving Koreans greater responsibility along the lines of self-government.

While Lieut. Gen. John R. Hodge, commanding United States forces in Korea, and Maj. Gen. Archer L. Lerch, Military Governor of South Korea, will continue to exercise controls, it is planned that under this council Koreans would have a greater degree of autonomy, and the replacement of United States personnel in Military Government posts by capable Koreans would continue according to the formula that has been carried out since the beginning of the occupation.



DR. KIMM MAY BE HEAD

Based principally on the so-called "middle-of-the-roads" among the Korean political leadership, the body would have as its head the moderate Dr. Kuisic Kimm, at present vice chairman of the Representative Democratic Council, it was learned.

Dr. Kimm, long regarded here as one of the most sagacious Korean statesmen and highly regarded in all quarters, for a considerable time was associated with the Korean Provisional Government-in-Exile, and was known principally as the most liberal member of the high councils of that body.

The projected council of state would bring together, it is reported, all but the extremists among Korean leaders, excluding Dr. Syngman Rhee, chairman of the Representative Council and former chief of the Korean commission to Washington. It is reliably reported that Dr. Rhee, an outspoken opponent of communism and bitterly opposed to Soviet policy, is ready to step out and assume the role of elder statesman in the interest of harmony.

Dr. Kim Koo, vice chairman of the Representative Council, also is not included in the plan, he having failed to impress the Americans as anything more than a superannuated rallying point for anti-Japanese guerrilla activities. The belief was expressed that Dr. Kim Koo, like Dr. Rhee, would be elevated to the role of elder statesman.

MAY RENOUNCE RED CONTROL

But included within the State body would be Woon Heung Lyuh, chairman of the leftist Peoples party, who is believed to be ready to renounce the Communist control of his group, and his brother, Woon Hong Lyuh, leader of the Democratic Socialist party, which recently emerged after Woon Hong bolted his brother's group over the issue of Communist domination of the party.

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 PRIEST-REPORTER EYES RED KOREA  
 By Rev. Patrick O'Conner

SEOUL, KOREA--(NC)--Atop a thin crooked pole a small American flag fluttered under a rainy Korean sky. Alongside stood a somber Quonset hut, a lonely outpost manned by six U.S. soldiers.

This was an American roadblock at the thirty-eighth parallel which divides Korea. A half mile farther on was the Soviet roadblock. If I passed that, the Russians would intern me, I was told.

At this line on every road running north and south the soldiers of the two occupying armies stand guard while Korea suffers from the artificial division and the population up north finds that it has but exchanged Japanese regimentation for Russian regimentation.

KOREA'S PARTITION is a glaring social and economic monstrosity, an injustice continuing nine months after the country's declared liberation.

The division cuts through a province. It even cuts through a parish. The Rev. Thomas Melligan, St. Columban priest and pastor of Hongchun's mission, has one mission station just north of the boundary line.

He went to the Russians asking permission to cross the border to celebrate Mass and administer the Sacraments to his little flock. From where he stood he could see the house nearby in which he used to gather his people on his semi-annual visit. But he was brusquely refused permission.

THREE ENTIRE PARISHES of the St. Columban's mission territory are in the Soviet occupied zone with a solitary Korean priest in charge. The St. Columban's Fathers are barred from crossing and one of their parish churches has been occupied by the Russians. On the American side all the St. Columban's priests are working freely in all their parishes.

Last week I went to the dividing line and to the nearby towns. I heard independent but uniform accounts given by refugees concerning conditions up north. They report high-pressure Communist organizations and the commandeering of food and livestock. While American troops live on supplies imported from the United States, Soviet troops are consistently described as living off the land in northern Korea.

American correspondents are still barred from the Soviet-occupied zone.



## KOREA DIVIDED INTO TWO DISTINCT ZONES

SEOUL, KOREA, (UP)--Koreans emerging from Northern Korea to the American zone have indicated that for all practical purposes Korea has now been divided into two nations, with two sets of governmental, political and economic practices.

The American occupation zone is ruled through United States Military Government, headed by Maj. Gen. Archer L. Lerch. This government was established in September, 1945, shortly after American occupation forces landed in Korea. Lt. Gen. John R. Hodge, commander of United States forces in Korea, has said that the American plan calls for transfer of as many administrative and executive powers to Koreans as possible, as soon as they prove their ability to take them on.

This ability seems to have been proven rather well in the last few months. In an interview with United Press Lerch said he believed the Koreans were capable of taking over nearly all functions of government right now. Later he said he believed Koreans were ready for self-government and hoped they realized this soon.

AMERICANS ONLY ADVISING.

Latest announcements from Military Government have indicated that this transfer of actual governmental functions is actually taking place, and rapidly. For several months there have been two officials in many other important posts as well. One of these was an American officer. The other is a Korean. Now, in many of the bureaus, the Americans are acting in a purely advisory capacity, while the Korean administrators are doing all the actual work.

General Hodge explained American aims in Korea early this year. He compared the Korean government to a pyramid. The Americans, he said, are attempting to build that pyramid from the bottom, laying a firm foundation in civil service administration so that when the provisional and later the independent government is formed, the top government heads can be placed on the pyramid without dislodging any of the stones.

In line with Hodge's policy, Military Government has inaugurated a civil service for Korean administrative jobs. An ordinance recently was issued calling for all government employees to pass the required civil service examinations and completely eliminating the old Japanese system of appointments through the Japanese throne. Korea's civil service was organized along lines of the United States civil service, and actual organization was done by American civil service heads. All jobs have been placed on a merit basis. Incumbents can keep their jobs if they can pass the examination or if their length of service and capabilities satisfy higher officials.

REDS KEPT COMMITTEES.

In the North the Soviets have an altogether different system of government. When they occupied North Korea there were existent People's Committees, organized to take over administration of the country after the Japanese defeat. These were also existent and functioning in the American occupation zone. While the Americans declared that Military Government was the only governing body which would be recognized, the Soviets took over and made use of these committees. In many cases, according to Koreans, they replaced leaders and administrative heads, but they kept the skeleton organization intact.

This has resulted in a situation where the Soviets can say that North Korea is governed by an Interim Peoples' Committee, while the Americans can only claim that they are building the foundation for a permanent government. The Northern Government has as its seat the city of Pyongyang, second largest in Korea and industrial capital of the country. The American government is located in Seoul, traditional capital of Korea, and American officials have taken over the National Government, while the Soviets have taken over only government of the five provinces in the North.

Communist leaders, both here and in the North, have made great capital of the supposedly "peoples" government. Actually this government is hand-picked, and Koreans say that members of the Communist Party have all the important posts, while anti-Communists are not allowed in administrative posts at all.

TWO POLITICAL SETUPS.

Politically the two zones run on almost opposite lines. The Americans have allowed all parties, from Communists to reactionaries to anarchists, to function unmolested.



JULY 3, 1946.

The Soviets, through the Communist-controlled peoples committee, have discouraged any but the Communist Party. At present in the American zone there are 150 registered parties, five of them important. (?) In the Soviet zone the only known groups are the Communists, leftist People's Party, and Democratic Party, which has moved headquarters to Seoul because "political and social changes since January have hindered activities in North Korea."

In the economic sphere as well, the two zones are different. The American forces took over existing banks and currency, the Soviets looted banks, according to Koreans, and issued their own occupation currency. In the American zone, political parties favor land reform with land being sold to the small farmers. In the North the Communist groups want land confiscated and given to the farmers.

The Troy Record, Troy, New York June 12, 1946.

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 ROUNDING OF COUNTERFEITING  
 RING-LEADER BY KOREAN NATIONAL POLICE  
 TWO COMMUNIST OFFICIALS INVOLVED

A counterfeiting ring that has flooded South Korea with more than 3 million yen has been smashed according to Chang Tak Sang, chief of Division A, Korean National Police.

Sixteen men have been implicated in the ring, including two officials of the Korean Communist Party and fourteen Communist party members who are of the Chosen Chung Pan Sa, according to police.

The counterfeiting ring operated in the Chika Zawa Building, where the Chosen Chung Pan Sa prints the Hai Bang Ilbo. The building also is headquarters for the Korean Communist Party, police said.

The two officials of the Communist Party are still at large. Warrants have been issued for their arrest. They are: Lee Kwang Sul, age 46, general secretary and head of the finance department of the Communist Party; and Kwon Oh Chik, 45 member of the central executive committee of the Communist Party, and president and publisher of the Hai Bang Ilbo.

The fourteen employes of the Chosen Chung Pan Sa now under arrest are: Park Lak Chong, 47 president; Song Un Pil, 46, general manager, Ahn Soen Kyu, 57; Kim Chang Sun, 36, chief of technician department; Park Chang Kun, 43, warehousing chief; Synn Kwang Bum 41, chief of printing department; Lee Pil Song, 48, treasurer; Chung Myung Whan, 30, technician; Kim Woo Yong, technician; Lee Chung Whan, 18, technician; Kim Young Kwan, 25, technician; Hong Kei Hoon, 31, technician; Kim Sang Sun, 32, technician; and Lee Han Young, 39 artist.

The group used stolen Bank Of Chosen plates to print the illegal money, police said.

The paper used in printing the notes was a Japanese type not manufactured in Korea. Police reported that a similar paper was stolen from the docks at Inchon prior to first appearance of the counterfeit notes.

The plates were given the Chosen Chung Pan Sa last September by the Bank of Chosen to print 100 yen notes. The bank later ordered the plates transferred to the Chosen Book Printing Company. While being moved, the plates disappeared. Police have recovered nine of the missing plates.

Most of the 3 million yen was counterfeited in the basement of the Chika Zawa Building, according to police. They have found melted metal believed to be the remains of plates, chalk, dye, ink, and other material normally used in printing money.

THE SEOUL TIMES, SEOUL, KOREA MAY 17, 1946.

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 PRINTING OF WORTHLESS YEN HALTED IN SEOUL

SEOUL, MAY 18-(AP)--The American Military Government champion of a free press in Korea, cracked down on a Communist publishing plant today. It was printing counterfeit money.

Officers closed the Chikazawa press on which the Communist party organ for south Korea, Hai Bang Ilbo, is printed. Some nine million yen in counterfeit notes already had been turned out there, military government officials said.

Argus Leader, Sioux Falls, S. D. May 19, 1946.



RED CONTROL IN KOREA IS CITED  
Asiatic Form of Communism Has  
Tito in Kim Il Sung, Chinese Guerrilla

(Special Radio Dispatch to The Watertown Daily Times and The Chicago Daily News.)

SEOUL, KOREA, JUNE 17--In Northern Korea, occupied by the Soviet army's 25th Corps aggregating 200,000 troops, about 10 million Koreans live under a new form of Asiatic communism introduced during the occupation.

Red Korea's "Tito" is Kim Il Sung, 34-year-old, sparsely-educated guerrilla trained in the hard school of Chinese communism in Manchuria. In the customary interlocking directorate of Soviet power, Kim is chairman of the "Interim people's committee of Northern Korea," to which the Russians have given nearly all the functions of government.

At the same time, Kim is chairman of the Communist party and also chairman of the "Democratic fighting front," which is a merger between the Communists and the chosen Democratic party.

This latter party began in the north as an independent but after the Soviet occupation it was immediately infiltrated by Communists. Its leader Cho Man Sik, 66-year-old YMCA-educated Presbyterian known as the "Korean Gandhi," was thrown into house arrest where he remains today.

Though Kim has been the Soviets' top choice since last December, they have a secondary check on his power through Moo Chung, 41-year-old Communist who fought in the Chinese 8th Route army. Kim has been allowed by the Russians only 2,000 Korean paratroops, whom he trained in Khabarovsk. These parachutists are the Praetorian guard around his political headquarters in Pyongyang.

Moo Chung, however, has a substantial army of Russian-authorized Korean Communists, just across the line in Communist Eastern Manchuria. Their base is Yenki, about 300 miles east of Changchun, Manchurian capital.

Moo Chung claims that the Korean Red army numbers 100,000 but conservative estimates place it at 80,000.

Watertown, N Y Times

June 17, 1946.

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AFFECT U. S. RIGHTS

News dispatch from Seoul, Korea, says that Edwin W Pauley and a party of American technicians, are now inspecting Japanese industry, resources and equipment in Northern Korea.

This item does not seem to be so remarkable until we remember that it has been many years since American civilians have been permitted to go into Northern Korea.

In fact, none of them has been there since 1938.

This means that, under Japanese domination, the northern part of Korea was closed to the outside world.

No citizen of this country was permitted to travel into the region while the Japanese continued their depredations and the elimination of all resistance.

It might be worth noting that the Japanese, in preparation for their aggressive war, likewise barred American shipping from certain important islands in the Pacific.

The Japanese took this step in regard to some of the islands, given to them as a mandate by the League of Nations after the first World War.

The United States did not insist upon the right of its citizens or of their vessels to go into territory controlled by the Japanese.

This, we believe, was a decided mistake in connection with our relations with Japan.

Certainly, the suspicion was general that the Japanese were fortifying the islands and preparing them to serve as bases for future warfare.

In view of the fact that the Japanese government was violating its treaty obligations and international law, the United States would have been well-advised to insist upon the full right of her citizens everywhere.

A lesson for the future may be learned from these lessons of the past.

Whenever any aggressive nation begins to bar all foreigners from any region, no additional proof should be necessary of the existence of designs against the peace of the world.



JULY 3, 1946.

Consequently, the facts might as well be discovered immediately and the situation faced at once.  
Nothing will be lost thereby.

Meridian, Miss. Star

June 11, 1946.

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19 DEAD IN KOREA FLOOD

SEOUL, Korea (AP)--A flood resulting from eight inches of rain in the past four days drowned 19 Koreans and left nearly 9,000 others homeless, national police announced today. The rains are continuing.

Akron Beacon Journal

June 26, 1946.

## KOREA FLOOD TOLL 45

SEOUL, Korea (AP)--Heavy rains and floods, which took 45 lives, also washed out railway lines and highways in a wide area of southern Korea, it was reported today.

Akron Beacon Journal

June 27, 1946.

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DEPUTY CHIEF NAMED IN KOREA

SEOUL, Korea, June 12 (AP)--Col. Arthur S Champeny of Wellington, Kan., today was appointed Deputy Military Governor of South Korea, succeeding Brig. Gen. Josef R Sheetz, who returned to the United States to instruct in the Army Military Government School at Carlisle, Pa. Lieut. Col. Seth Wiard of Norwalk, Conn., succeeded Colonel Champeny as civil administrator.

New York Times

June 13, 1946.

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NORTH KOREA RULE IS SOVIETIZED  
By George Weller

Chicago Daily News Foreign Service  
(A peep behind the "iron curtain" of the 38th parallel in Soviet-occupied Korea is provided in this article by George Weller of the Chicago Daily News Foreign Service. Mr. Weller obtained his information from authorized Russian or Leftist-Korean sources in order to appraise Soviet Red Korea's government purely on its own record.)

SEOUL, KOREA, JUNE 15--The major Russian pawn in today's Soviet rivalry with the United States in the Far East is the Communist "Interim People's Committee," now governing Northern Korea.

In American-held Southern Korea there is nothing resembling this Soviet hand-picked, actively functioning cabinet headed by ex-partisan Gen. Kim Il Sung, Communist leader.

The difference between the Russians' young puppet, Kim, and America's white hope in the south, Princeton-educated Dr. Syngman Rhee, is that the Soviets built Kim up into a sort of Korean Stalin, while the Americans have whittled the white-haired, 70-year-old Rhee down to the level of other party leaders. They listen to his advice, but guarantee him nothing except a free crack at the eventual elections like anybody else, including Communists.

ATROCITY STORIES DISCOUNTED

The usual stories of Soviet atrocities filter across the 38th parallel, from the Russian into the American zone, carried by Japanese refugees. They are heavily discounted. Moscow's ban on the entrance of American newspaper men makes it impossible to determine between the belief of Edwin C Pauley's reparations mission, that Sovietized Korea is relatively unplundered and the U.S. Army's documented contention that substantial removals of machinery have been made by the Russians.

In order to examine fairly the Communist "government" maintained behind the Soviet censorship curtain, it is necessary to rely mainly on controlled publications, smuggled through the lines, and clandestine visits by Korean political leaders acceptable to both sides.

Red Korea is living under a limited form of agricultural communism. According to the official press, 46 per cent of the arable land has been confiscated by the Communist-controlled People's Committee.

LAND REDISTRIBUTED

Korean landowners lost 206,656 acres, Japanese landowners lost 25,126 acres, Korean "traitors" lost 5,421 acres, and "Temples, cathedrals and religious groups" yielded 3,714 acres.

No statement is offered as to how many Koreans thus became landless, or who got how much in the redistribution. But tenant farmers were loaned 145,826 acres partially independent farmers got 84,009 acres, former hired hands got 5,772 acres and absentee owners--a term unexplained in the Communist press--got 2,405 acres.

Under the Soviet system in Northern Korea, a farmer gets land on loan, but not ownership of it. The title remains in the hands of the People's Committee. The farmer cannot sell the land. The People's Committee is thus in effect, manager of collective farms, which are individually tilled.

REDS RULE FARMING

The People's Committee also has complete control of irrigation and can determine which farmers shall receive water--invaluable for rice growing. The committee also retains 2,900 acres still undistributed.

Since 70 per cent of Koreans are farmers, it may be presumed that more than one third of the people of Northern Korea directly gained or lost by this forcible collectivization.

With the People's Committee a landlord, fields are reappraised and farmers pay 6 per cent taxes in cash. However, under the new "seven-to-three" law, they are obliged to give three tenths of their crop to the committee. Although heavy by American standards, the demand is less than some tenant farmers paid the Japanese, which ranged as high as 80 per cent.

Kim Il Sung and his Soviet-advised "Interim People's Committee" also has laid down how food must be distributed. By their edict of March 1, it was determined that "laborers engaged in hard or dangerous work" should get 600 grams ordinary laborers 500; clerks 40 and "dependents of laborers and clerks" 300.

LABOR-HERO SYSTEM USED

Northern Korea has taken over the "labor-hero" system from the Soviet Union. Labor heroes are persons who "produce at least twice as much as prior to the liberation, and also are inventors and savers of human life.

Labor heroes get a citation and medal from Kim Il Sung, free railway and steamer passage for one year, priority in purchasing equipment, extra points for clothing and a cash credit of 1,000 yen (about \$66 at the American Army exchange rate.)

Crops for sewing are laid down by the farm bureau in the capital of Pyongyang and thereupon assigned in Soviet fashion to six provincial committees, who in turn assign quotas to the People's Committee.

This centralized control of agriculture is still in its infancy.

Communist Korea has ten bureaus: Industry, transport, communications, agriculture, commerce, mails, finance, education, police and public health, with two cabinet members assigned to liaison with Soviet commanders.

Seattle, Wash. Times

June 15, 1946.

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SEPARATIST RUMOR IS DENIED IN KOREA

By Richard J. H. Johnston

By Wireless to The New York Times  
SEOUL, KOREA, JUNE 8--Warning Koreans against false rumors regarding the establishment of a separate government in South Korea, Lt. Gen. John R Hodge, commanding United States forces in Korea, today issued a statement to the people through the newspapers and radio. He declared that the Americans still stood ready to resume joint commission meetings with the Russians and would continue to be willing to carry out the terms of the Moscow decision, conforming to the principles of the Atlantic Charter.

Taking cognizance of the growing volume of rumors, General Hodge appeared to be referring to reported statements attributed to Dr. Syngman Rhee, chairman of the Representative Democratic Council and former chairman of the Korean Commission in Washington. Dr. Rhee is reported in the Leftist press as having advocated the establishment of a separate government here.



JULY 3, 1946.

ATTRIBUTION TO DR. RHEE

The Communist mouthpiece, Chosen Inmin Po, has been proclaiming that Dr. Rhee has said in his speeches that there is no hope that the joint commission will resume its work and that the people are anxious and ready to establish a separate regime in South Korea.

According to this publication; Dr. Rhee has told the people to hold themselves in readiness to respond to his instructions, but such reports are not accepted here as true.

With full knowledge that the formation of such a separate government would be a distinct violation of the Moscow decision, the American authorities have not discussed the matter, nor is there an indication in any quarter that such a move is afoot.

General Hodge reiterated his previous contention that he did not believe that the joint commission was terminated and that as far as the Americans were concerned it was ready to reconvene at short notice.

HODGE HOPES FOR UNION

In a recent press conference the United States commander declared "Korea is yet to be united under a Provisional Government."

While turning over to Koreans more and more functions of government within the structure of the military government the Americans here have been consistently denying rumors of the establishment of a separate government and rather have been trying to prepare the Koreans for the job of self-government under the original American plan.

Making the most complete capital of these rumors, the Leftist press has been comparing Dr. Rhee with Hitler, Mussolini and Franco, charging he would be a dictator.

The continued silence on the part of the Allies on the fate of Korea is doing little, however, to quiet the fears of the Koreans that the solution of their problem lies far in the future.

JAPANESE BEETLE KILLERS FREED

Six colonies of Korean tiphia wasps, said to be the most effective killers of Japanese beetles, have been liberated by the Pennsylvania Department of Agriculture. Two hundred female wasps, whose grubs devour the beetle grubs underground, were in each colony. The wasps, after burrowing in the ground, are said to deposit eggs on 300 to 400 beetle larvae, which are eaten when the wasp grubs hatch.

New York Times

June 28, 1946.

FLOODS ISOLATE U. S. CAMPS IN KOREA

SEOUL, KOREA (UP)--U. S. military government authorities announced today that floods covering southern Korea have killed 45 persons and destroyed 10,000 houses in the capital province alone. Seven days of record rainfall have isolated several American camps and cut off roads in many areas.

Akron Beacon Journal

June 29, 1946.

WHEAT FOR KOREA

SEOUL, KOREA (AP)--Two shiploads of American wheat arrived today to supplement the rice ration in four counties of southern Korea. A third shipload was reported en route.

Akron Beacon Journal

June 25, 1946.

ADVISER--Lieut. Leonard Bertsch, former member of the Akron Civil Service Commission, seems to be destined for an indefinite stay in Korea. He is now political adviser to General Hodge, having served as adviser on Korean political parties to the U.S.-U.S.S.R. joint commission which was in session from March 20 to May 8.

Bertsch's wife and children will sail from Seattle July 6 to join him at Seoul. There the family will live in a house formerly occupied by a Jap ex-bigwig.

Akron Beacon Journal

June 30, 1946.

## MOSCOW ASSAILS U.S. LABOR CURB AS STEP TO WAR

LONDON, June 3 (UP)--A "Pravda" article said of Korea: "The real aims of the Americans responsible in Korea, masked by talk about the defense of democracy, are at any cost to drag into the Korean government reactionary leaders who are openly speaking against the Soviet Union and are hampering the democratic development of Korea, and thus to subject Korea to the influence of the United States. It is quite evident that those aims have nothing whatever in common either with democracy or with the Moscow decision or the national interests of Korea."

New York Herald Tribune

June 4, 1946.

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PRIESTS SLAIN IN KOREA

LONDON, June 9--(Reuters)--Vatican radio said today that two Benedictine missionaries had been murdered by Soviet troops in Korea.

Cleveland Plain Dealer

June 10, 1946.

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REPATRIATION COMPLETED

SHANGHAI (AP)--The repatriation of 530,000 Koreans from China was completed Wednesday with the departure of a U.S. landing ship for Korea with 789 persons aboard.

Akron Beacon Journal

June 21, 1946.

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NEWS OF STAMP WORLD

By J. B. Hatcher

"NORTH OF 38"--The Russians, who occupy the northern part of Korea, are planning to produce a sizable series of stamps for their zone, reports W. Lloyd Heath.

Already a 50-cheun green (Diamond mountains) and a 20-cheun red (spray of flowers) have been seen in Seoul.

The set will range up to 50-wcun, a higher denomination postage stamp than either Korea or Japan has ever produced or needed.

Herald-American, Chicago, Ill.

May 5, 1946.

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SOUTH KOREA BUDGET SET

SEOUL, April 11--(AP)--The 1946-47 budget for southern Korea's military government contemplates expenditures of 11,800,000,000 yen and income of 8,000,000,000 yen from Korean taxes, it was announced Thursday. The budget has been approved by United States Maj. Gen. Archer L. Lerch, military governor.

Scandia, Kans. Journal

April 4, 1946.

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CHOLERA CURBED IN KOREA

By Wireless to The New York Times

SEOUL, Korea, May 31--The cholera epidemic, that has resulted in twenty-four deaths and the hospitalization of seventy-four, was reported under control today in the area of Fusan, southern port of Korea. No Americans have been stricken and the affected area has been placed off limits to all United States troops.

Believed to have been brought in by Korean refugees returning from China, the disease spread as a result of the Korean hospitals not having facilities for administering the saline solution vital in the treatment of the illness. A few days ago a police cordon was thrown around a mile-square section of the heart of Fusan and public gatherings were forbidden, according to Capt. M D Enna, Sixth Division surgeon.

For the present it was announced that incoming repatriate ships will be turned away from Fusan and sent to other ports. No cases of cholera have been reported aboard the ships now in Fusan Harbor.

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LEGISLATURE HELD SOUTH KOREA NEED

By Richard J. H. Johnston

By Wireless to The New York Times

SEOUL, KOREA, JULY 1--United States Military Government headquarters this morning made public a letter from Maj. Gen. Archer L. Lerch, Military Governor of Korea, to Lieut. Gen. John R. Hodge, commander of United States forces here, recommending the establishment of a Korean legislative body, partly elected and partly appointed. This body would have the power to enact ordinances and assist the Military Government in the administration of South Korea.



JULY 3, 1946.

Declaring that such a body would in no wise be a "separate government," General Lerch said:

"Gradually the body should become more and more elective in nature and would take from me more and more of the responsibilities of enacting ordinances."

The Military Governor in his recommendation envisaged a setup composed of an undetermined number of representatives of the major political parties, representing "all shades of opinion," and representatives of the five Provinces in the United States occupation zone.

#### TO HAVE FORCE OF LAW

"They would have the power to enact ordinances," General Lerch wrote, "which, when approved would have the force and effect of law. They would also have the power to screen past appointments of Koreans to responsible jobs in the Military Government and to confirm future appointments."

General Lerch based his recommendations on General Hodge's "desire and the desire of the President of the United States that the Military Government in Korea be administered as democratically as possible."

Pointing out that ordinances in the past had been suspended by the Military Governor upon the discovery that the Korean people voiced strong opposition, as in the case of Ordinance 72, a stringent edict dealing with offenses against the military government, the common welfare, and the circulation of rumors detrimental to the military government, which by the direction of General Lerch was recently suspended, the Military Governor declared to Gen. Hodge:

"Without some sort of legislative body, it is impossible for me always to determine the wishes of the Korean people."

General Lerch added that it had been the intention of the military government "to give effect to the desires of the Korean people."

Then General Lerch declared:

"The whole structure, of course, would be under the present military government and could in no way be considered a separate government for South Korea. We are aware that the present policy of the United States is firmly against setting up such a separate government. The body I propose would not be an independent regime, but it would represent the Korean people on the highest level of administration in Southern Korea and would be a great help to me in carrying on my job as Military Governor."

General Lerch explained that such a plan would "in no way delay the establishment of a Korean Provisional Government as contemplated by the Moscow Conference."

General Lerch said further:

"Such a plan should provide an excellent opportunity for Korean leaders to obtain practical experience and familiarize themselves more intimately with the serious problems that will confront them when a Provisional Government is formed through the joint (United States and Soviet) commission."

#### LETTER NO SURPRISE

The publication of General Lerch's letter came as no surprise to observers here. The discussion of the possibility of the creation of some type of legislative body or "State Council" has been the subject of discussion for weeks. Only the Communists have been bitter in denunciation of the plan declaring that it would foil the intentions of the Moscow decision. The plan has been the particular target of the Red's propaganda.

Underlying the Communist attack on the establishment of a Korean body with legislative powers are two things: First, such a set-up would include, if at all, only a miniscule representation of the Communists; second, it would be a serious threat to the continuous Communist campaign to maintain dissension and confusion among the political groups here.

That General Lerch's recommendation would meet with speedy approval was expected here. Although General Hodge today had no statement to make it was believed that a full approval of the plan would be issued by the United States commander soon.

#### ----- U. S. AIDS KOREAN MOTHERS

SEOUL, MAY 22 (AP)--The first maternity center in Korea was opened today by the American Military Government. It is supervised by Capt. Mildred Lucka of Pittsburgh, Pa., chief of government nursing affairs.

The New York Sun

May 22, 1946.

LETTER FROM REV. WILLIAM C. KERR

32 Piloongjung  
Seoul, Korea  
Feb. 23, 1946

Dear Dr. Hopper:-

Back in the old home again, the home whose plans we drew and whose construction we supervised, the home to which we brought Dorothy when she was less than a year old and from which both of our children went out to continue their education in America, the home in which we have received friends of many different nationalities, the home that has been the center of our religious activities. This is the home from which faithful servants took food for me to my place of internment after the war started. It is the home to which I said farewell on June 1, 1942, not knowing whether I should ever see it or its contents again. The home still stands, with maybe a fifth of its previous contents, the rest having been ordered sold by the Japanese government. I am not here permanently as yet, and so it will have to be left in other hands for a while. That it is in such good condition now is due to the faithful care of the Hanamura family who were left in charge during the war. The tables were reversed when I got back here, and for a time I could do for them, as they had done for me. The Golden Rule still works.

Our man servant who had been with us ever since we started housekeeping in Chairyung in 1912 was not here to greet me when I returned. Just a year ago he was called to his reward. The rest of the family are still on the place. They knew that I had returned to the Orient, but they did not know that I had reached Seoul. One of the daughters spied me as I walked up to the gate, and recognized me in a flash. By the time I had walked into their courtyard, the mother was dissolved in tears,-- tears of grief that her husband was not there to greet me, tears of relief that there was someone to turn to again after the fearfully trying years through which the family had come. The eldest son had been pestered by the police constantly because of his association with members of an enemy nation and finally been sent away with a labor battalion to Saghalien being told that because of those relations he was not a fit person to be left in the city. The next son was in the hands of the military police and confined for a year for a similar reason. The old grandmother had died, and also the baby child of the exiled boy. It is small wonder that those tears gushed forth and would not be stayed.

How many more of the missionary families would be greeted in the same way if they came back! Eager voices ask for word of those who were forced to leave here before the war or after their period of internment. An occasional word had leaked through, but for the most part any word was news to thirsty souls.

And what a welcome surprise it has been to see in positions of responsibility in the government so many of those who were prominent in church and school and hospital before--men now who had been boys in mission institutions, and many of whom had been through trying experiences in jail and prison, because the Japanese overlords wanted them weaned away completely from all that was Western and apparently thought that the way to make them cooperative was to ougdel them into it. It is said, on what purports to be good authority that the 18th of August last was to have been the death day for every Korean who had had contact with the Western world, so that there would be none to be of assistance to the Allied forces when they should land. Surely it did not just happen that the Emperor ordered the cessation of resistance just a bare three days before that date. And now these same people are helping in the restoration of their country.

But let it be remembered that the Christians in Japan, too, had some reason to believe that a similar fate awaited them in case the Japanese arms had been victorious! This was to have been followed by a vicious move to drive from the Orient all that bore the name of Christ and for that reason was considered anathema by the military machine.



So it is not strange that when I came over from Tokyo I bore a commission from many a Japanese Christian to do all I could for their Korean brothers in Christ.

The Korean churches were all in great peril during the war. Those branches that laid special emphasis on the Second Coming of Christ were, as in Japan itself, ordered disbanded and large numbers of their leaders were put into prison. While the other denominations were not treated so ruthlessly, many of the leaders were arrested and put through experiences that they shudder to remember. Some died in prison, and some were let out to die on the way home. Some church leaders were forced to perform acts which went against their consciences, and are in agony of soul now for what they did. Large reorganization will be necessary in some of the denominations.

But the light did not fail, and now a quick recovery is in progress. Congregations are taxing the buildings in which they meet, and new congregations are springing up. A group of leaders has so felt the challenge of the day that they have started a Three Million Evangelistic Campaign. Especially in earnest are the young people. They are touring the countryside, reorganizing the societies that were forbidden during the war, and organizing new ones. The government allowed only one service a week while the war was on, partly so that more time might be given to the labor that the war demanded; and all subordinate organizations, such as young peoples' societies, were under the ban. Whereas government before pried into every aspect of the church's life, the policy toward religion under the new regime is laissez faire, and all that was repressed before can now be revived and more be added.

Nor was it the Christian bodies alone that suffered. Buddhists, Confucianists and other bodies native to Korea and similar experiences. It would not do to call all of this religious persecution, had some of the leaders of the previous government might indignantly deny that any of it was so. The hand of government lay heavily on the people, lest anything rear its head that might give assistance to the enemy, and the government had reason to feel concern that the Korean people might take advantage of a weak point in Japan's armor. But the dependence of the militarists on Shinto and its political and quasi-religious philosophy was so pronounced that no one could be blamed for considering that he was a victim of religious persecution even though there was an admixture of politics.

Nor is it only the Christian bodies that are staging a comeback. The Buddhists are telling themselves that they must come down from their mountain fastnesses and take their part in the daily life of the people. The Confucianists have healed their divisions and are trying to unify their efforts to bring the contributions of their revered sage to the help of the people in their newly-found freedom. Native religions are feeling the impulse of new life. Especially are their movements to turn the attention of the people back to their semi-legendary forefather Tangu, who is reported to have lived 4400 years ago, and to build up a new national life around him. Actually, Tanguism in a way bears somewhat the relation to Korea that Shintoism does to Japan. However, there is little prospect that it will ever get the central position in the life of the nation that Shinto has had in Japan.

It is not strange that there should be some weird religious developments at a time and in an atmosphere such as the present. Our Taiku people are going to find such a problem on their hands. A group of a few hundred Presbyterians not far from that city have been led by their leader to believe that the Messiah has already appeared as judge to begin the preparation for the Millennium. They came out in absolute disobedience to all that the Japanese officials demanded of them, burned god-shelves and flags, took their children out of school, and prayed with great intensity for judgment on Japan and victory for the Allies who, they were convinced, were the angels of God. They labeled, as the Baal church, any others who in the slightest way fell in with the demands of government, and so they had to meet not only opposition from the officials but also from others who should have been their brother in Christ. They believe that they receive everything by direct revelation from God.

A group of them came to call on me. They brought great charts mapping out the future, and explanations of Scripture which are perfect marvels in their way. Of the four men who came, two were said to receive their revelations through visions, one through having verses of Scripture flash into his mind to meet each situation, and one to hear the voice of God ringing in his ears. The intensity of their faith in all this was almost beyond belief. They are due for two great disillusionings; one, when they realize that England and America are not the angels of God that they think, and the other when their missionary friends, to whom they refer as their Mother, do not accept this system of revelation which they have worked out. They must be treated with tenderness. The depth of conviction which they have must not be rudely shaken, but somehow tactfully and lovingly guided into safer channels. They must be brought back to walk in step with the others from whom they have separated themselves for a time. For their faithfulness and their utter fearlessness, even though mixed with intolerance, may easily be a sacrifice of more pleasing savor to God than the compromising acts of some others, no matter what the good intent may have been.

As in Japan, so here the people say, "We want the missionaries back just as soon as possible". Fortunately, those who have the authority are very much in favor of this too, and the time of waiting should soon be over. Again, as in Japan, there is a call for specialists in social service, in education, in medicine, as well as evangelists. Again, as in Japan, there is the fear in some quarters that the return of missionaries may be the signal for renewed emphasis on denominationalism - while in other quarters there is no doubt that this very emphasis will be welcomed. It is a moot question whether a United Church exists at the present time or not. Some say there is a United Church, and some say there isn't. Church councils, to meet this spring, will have to decide the question, not only the present status but the policy for the future. Some degree of united effort must remain, if the body of Christ is to meet its responsibility for the New Korea. There are far fewer denominations here than in Japan, speaking as of pre-union time, but the problem in the two countries in its essential features is very similar.

Even the prisons are responding to the call of the new day. In seventoon prisons throughout Korea there are now Christian chaplains where there were only Japanese Buddhist priests before. In the West Gate Prison in Seoul there are two chaplains and three teachers. Religious service is conducted on Sunday for all the inmates. Classes are held through the week for people who have not had an education. Outdoor exercise is provided for those who are not working in the various shops of the prison. The food is better and of larger quantity than before. People wishing to interview prisoners do not have to peer at them through a small opening in a wall but can meet them in a well-lighted room. The chaplains have an eye on the prisoners' welfare, confer with them when they enter, and help them as they leave to go back into the outside world again.

Japanese religious property has been turned over in most cases to the corresponding Korean body. That is true of all the Christian property and most of the Buddhist. The Shinto holdings are different. The priests of the Shinto groups, whether national or sectarian, were ordered to leave the country very soon after the occupation. While there had been Korean adherents to some of these bodies, they melted away rapidly, as such connection with the Japanese did not make them at all popular. Hence there were no corresponding Korean groups to take them over, and other disposition had to be made of them. The property of one of the most active sects is now being used as the Presbyterian Theological Seminary. The title to all these properties, however, rests with the Custodian of Military Government, and in the case of the Seminary they are paying rent.

Some of the leaders of the Young People's Movement are sponsoring work for the blind. These afflicted people have had two main occupations, massago and fortunetelling. With the departure of the Japanese the people calling for massago have almost entirely disappeared.



Fortune-telling is hardly an occupation to confer large benefit on the country. So those who have the welfare of these unfortunates in mind must look about for other occupations in which to train them. Some school work is being provided for them in one of the churches, and religious and social meetings are held for them. The other day I attended one of these. The blind people themselves provided most of the program. One played a violin solo, another sang, and several made excellent speeches. They were full of gratitude to those who had their interests at heart, and they were inspired by the hope of playing a useful part in society. When I mentioned the name of Mr. Coen, the blind man who for fifteen years has devoted himself to work for his fellow unfortunates called out with pleading in his voice to know when that friend and benefactor of theirs would be back among them again.

The Christian Chinese church has been completely disorganized by the war, all of the workers having returned to China. However, there is a small group of members still in Seoul, and they are waiting eagerly for the return of their pastor. The trouble which these people had with the police was entirely over their association with foreigners, and Pastor Sun was expelled from the country because he had been entirely too friendly with the missionary group. The church building was rented to other Chinese for living purposes, on orders from the officials, and services are now being held in the homes.

Having no first-hand knowledge of conditions north of the dividing line, I shall not try to say anything about them, only to state that I have heard very little that is of an encouraging nature.

So far I have not been away from Seoul and its vicinity. I am over here for a religious survey and then to report back to Tokyo. Other trips over here will probably follow. There is the possibility of a trip to Quelpart Island in the next few days. Already my stay has lasted longer than I had anticipated, but new matters of interest keep coming up and local problems also claim part of my attention. Every day brings some old Korean friend or more into view and then I have to give some reason for the fact that I am not back here yet for a permanent stay. The same welcome awaits others whose return to this land, we hope, will not be delayed much longer.

Very sincerely,

William C. Korr

REPORT  
ON  
KUREN

BY

EDWARD  
ADAMS





## REPORT ON KOREA

Edward Adams

Conditions are still too unsettled to write the final story of the war years for the Korean church. News comes out sparingly and in such jumbled form that it has been difficult to present a full picture to the public. This is simply an effort to bring up to date and coordinate such information as is now available. (January 15, 1946)

### MID-WAR

From the time the last missionaries were repatriated on the M.S. Gripsholm in the summer of 1942 until our forces landed in Korea September 8th, 1945, there was an almost total black-out of information. There was one break in the Spring of 1945 when a report came from Chungking, China, concerning a Korean seminary student who had escaped from the Japanese army during the preceding winter. This student gave a rather full account of the sufferings of the Church of Christ in Korea. As certain items in the report dealing with the period prior to 1941 were known to be somewhat exaggerated it was difficult to determine the degree of credence it deserved. Geraldine T. Fitch has given an excellent summary of that report in the September 26, 1945 issue of The Christian Century. Subsequent information has largely substantiated the account, which, summed up in one sentence, was that beginning in May of 1942, when Kunaike Koiso, an ardent Shintoist, became governor general of Korea, persecution of the Christians was worse than it ever had been before.

Our first information of the church after the conclusion of hostilities came through Chaplain Henry W. Lampe, son of Korea missionaries. Chaplain Lampe was especially assigned to Korea because of his knowledge of the people and language. He verified many of the statements of the seminary student: Churches had been reduced to one service a week for one hour only in the evening. All services were censored - Shinto items injected by military law into the service caused many Christians to stop church attendance. Church buildings were confiscated; some were used for other purposes, and some were sold. Schools were ordered to eliminate instruction and some closed. Bible House and the Christian Literature Society were closed, and also just at the end of the war, all denominations were forced into one organization. He also referred to capable leaders having come into disfavor with the church because of things they had been forced to do by the Japanese government.

### FIRST POST-WAR REPORT

The government-appointed Moderator of the United Church of Korea, Rev. Kwan-sik Kim, a fine man in spite of the method by which he came to his position, was the first Korean church leader to get word back to us. He reports 300 churches closed, (this figure later raised to 1200 churches) 3,000 Christians who suffered imprisonment, of whom about 50 paid the full price of martyrdom for refusing to make concessions in the use of Shinto rites. He mentioned by name several of these martyrs, of whom the best known, often referred to as the Korean Neimoller" was the Rev. Ki-chul Choo. He credits these men with having died because of "their sense of faithfulness to our Lord, Jesus Christ". After listing some of the impositions on the church by the government during the war, largely a repetition of information already received, he makes this significant statement. "Many pastors had withdrawn from their pastoral work and many Christians had stopped coming to churches, but thank God, the majority of them have kept their faith in our Lord and looked after the churches, bidding defiance to many obstacles." These two statements may throw some light on what is probably one of the deepest seated conditions of confusion and division in the church today, that is the difference of opinion arising because some died for their ideals, some suffered prison and torture, and some abandoned the "visible church" in order to maintain the highest standards for the invisible



church, while others felt they were serving God best by keeping the visible church, school, or hospital open at all costs as a rallying place and source of comfort to the oppressed, exercising all their ingenuity and courage against the forces of evil, but making concessions where necessary for the primary objective of keeping the institution alive.

Within a few days after receipt of Rev. Kwan-sik Kim's letter, another arrived jointly signed by two northern pastors, who apparently were able to get to Seoul on a visit before the 38th meridian line had been too closely drawn. They reported that in the north the number of pastors was reduced to 60-70 per cent of the 1941 number, that Sunday observance had been "eradicated", though services could be held before and after working hours; that churches were forced to "unite" reducing the total number by one third; that church buildings were used for secular and war purposes. They however presented a slightly different view in saying, "As soon as the war broke out between America and Japan, it was assumed that all the Christians were against the government, and much direct and indirect oppression began to reach the church."

UNITED CHURCH OF KOREA

Chaplain Lampe writes, "Recently eight Protestant churches united. Pressure was brought by the Japanese to this end, though it had been the desire of most churches to unite for some time. Representatives were called, asked to vote, and the votes taken by the Japanese. But the result of the voting was not made public, and the Japanese appointed a leader for the United Church. Some question his position, but all concede that he is a good man. He agrees with the others that a new 'General Assembly' should be held as soon as possible to draw up a new constitution and to have a reelection."

The Moderator, Rev. Kwan-sik Kim, himself writes, "Seeing that the more they oppressed us, the firmer we stood in spite of their tyranny, and realizing that they could no longer tyrannize over the churches as the tide of war was about to turn in favor of America, they suddenly changed their attitude towards us and showed a mind to help with our work by uniting all the denominations into one organization. Thus started the United Church of Korea just before their surrender." Later information received indicates that this "union" actually took place July 20, 1945. From this same source we are informed that a "General Assembly" was planned for October 18th in Seoul and other sources indicate that its purpose was to decide on whether to continue the union and to elect officers who would be truly representative. It appears that, due to the barrier of the 38th meridian they were unable to get sufficient representation, Mr. Kim resigned and a "Committee of forty-one" was appointed to function, in which Mr. Kim still appears to be active. There has been no report to date of any change, though correspondence from Dr. H.H. Underwood who is working with the military government, seems to take for granted that most of the smaller denominations will secede, but expresses the hope of many that the Presbyterians and Methodists may be able to continue the Union.

THE THIRTY-EIGHTH MERIDIAN

Almost every communication makes some reference to the division of the country between the Russian occupying forces and the American. Whatever military expediency might have justified this at first, all subsequent practical expediencies indicate that it is nothing but a millstone around the necks of the Korean people, nationally, politically, educationally, economically, and spiritually. The recovery of the church seems to be greatly affected, too, by this situation as exemplified by the inability to get a meeting of the "General Assembly" and unravel the tangles of a Japanese imposed organization and personnel. We have no knowledge of the



degree of freedom given to the Christians, as such, under the Russian administration. One hopeful sign is the mention of a prominent Pyengyang elder in a key administrative position in the government. We are grateful for hopeful signs that Russia and America are getting together in erasing this artificial line.

#### MILITARY GOVERNMENT, MISSIONARIES AND CHRISTIAN KOREANS

From the first landing of our soldiers and formation of the Military Government in Korea, missionaries, "sons of the mission", and Christian nationals who are the product of mission schools and hospitals, have played an important part. Lt. Commander Zur Williams, son of Mr. and Mrs. F.E.C. Williams, Methodist missionaries in Korea, happened to be a medical officer on one of the troop ships. Lt. General John R. Hodge heard of him and commandeered him from the navy. He quickly proved invaluable in "screening Korean applicants for jobs, interpreting, and organizing provincial governments". Gordon Avison, Jr., Park L. Gerdine, Richard F. Underwood, and Charles K. Bernheisel are but some of the names of sons of missionaries who are being employed to advantage in the Army of Occupation. One of the first press reports telling of the arrival of our boys in Seoul, said that they found a canteen already set up. One of the GI's sought to make his desires known to an attractive Korean young lady serving at the canteen by a complicated sign language without much success, when the young lady, using perfect English, asked him what he wanted. She was a well-educated product of the church. Our troops found a daily newspaper in English, operated by a group of Christians, already functioning when they arrived. Dr. Underwood writes, "the government, as far as Koreans are concerned, is being run by Chosen Christian College professors and graduates". It should be explained that our other college, the Union Christian College was located in the north. Only a few northern Christian leaders have been able to get through to the south to help our United States administration.

Dr. Horace H. Underwood was the first of our Presbyterian missionaries to arrive in Korea under government auspices. He is personal advisor to General Hodge, and arrived October 27, 1945.

#### PRESENT PHYSICAL CONDITIONS

Everywhere the story is the same; the country has been stripped. Fortunately the war came to a close before the Fall harvest. As there was no fighting in Korea of a nature to destroy standing crops, the harvest was intact. This is the one bright spot on an otherwise rather dismal scene. All other needs of life are almost at the vanishing point. The Mission buildings have been stripped. All movable property which could not be used by the Japanese government or military was auctioned off. This includes the private property left behind by individual missionaries, as well as movable property of institutions. Immovable properties also, lands and buildings, unless useable for war purposes, were sold. The Military Government is now seeking to have all of this restored, but because of periods of uncertain authority and inadequate guarding, much depredation and even looting has taken place, so that most buildings will be untenable until thousands of dollars have been spent in repairs. A few hospitals have been the only institutions to escape this general situation, but because of inability to keep up repairs, they too are in bad condition. The Bible Society, the Christian Literature Society, all schools, secular and religious, and many church buildings are gradually reopening, but under tremendous handicaps because of lack of repair materials and supplies, and because of inflation. This may be better appreciated when we hear that one electric bulb now costs Yen twenty, at pre-war exchange an equivalent to five dollars. Even at present rate of exchange Lt. Commander Williams estimates that for an individual American to live "off the land" would cost about \$250.00 per month.



PRESENT STATUS OF THE CHRISTIAN CHURCH

Early in the occupation Chaplain Lampe wrote, "The churches are now increasing their program as fast as possible, with the encouragement of the occupational authorities. Attendance is on the increase, and there is every reason to be optimistic about the outlook for the future. There are still problems of immediate importance." It is to be expected that the natural resilience of the church would start operating as soon as pressure was removed. One of the big "problems" is the reorganization of the machinery of the visible church in line with the desires of a free people. Another will be straightening out tangles of property ownership, hospitals, schools, churches, due to illegal seizure and transfer during the war. Still another will be the repair and restoration of property as mentioned above. Two human "problems" loom quite large; One is the psychological condition of the leaders and the church members after the years and years of unbelievable pressures they have endured, and the other is that of inadequate leadership.

Again quoting Dr. Underwood - "Churches are all suffering from 'shock'. All leaders were under pressure, if not persecution. Some died; some were practically exiled; some fled; some attempted to hold on by minor compromises so that they might serve their charges. Many Christians were frightened away from churches; others refused to attend where objectional features offended them; others could not understand Japanese, which was required in some localities. Liberation came as a wonderful surprise. Attendance is steadily increasing almost everywhere; people are beginning to get together and think and plan a little. Some leaders are under severe criticism; sometimes from within the church, sometimes from outside.

A Woman's Higher Bible School graduate writing a ten-foot-long letter in native script from a small town in the south spoke of the local church as "hanging on as by a very weak thread". Another church in the same town had been completely scattered. In a nearby village church all had scattered save the families of one elder and one deacon who kept the church alive. She says, "The missionaries must speedily come back to us and the Korean church. Even though the churches with closed doors all reopen and spring into a blazing fire, there are no leaders to lead them. Pastors, lay-helpers, evangelists, - some are dead, some have back-slidden because of living conditions, some have fallen down and some have given up their faith entirely. During this period Bible Institutes and Seminaries have been closed and no instruction given; how can there be any leaders? Also the Bible Women - it seems as if I am the only one left! I surely am all choked up inside." This same courageous soul on December twelfth was busy teaching Christmas carols to the large number of children who had suddenly started attending the church after liberation. Twenty-five GI's had been stationed there, and the Christmas program was to be a welcome to them. The Bible Woman was amazed that the fierce persecutors of the church had been so quickly replaced by these lovable, attractive American soldiers who came to church for comfort.

DEPUTATION FROM AMERICAN CHURCHES

When the deputation of four American Churchmen, representing the Protestant churches, arrived in Japan, their visit coincided with that of Lieutenant General Hodge in Tokyo. When he heard of their presence, he insisted that they continue their visit to Korea, which two of them did, Dr. Douglas Horton and Dr. Luman J. Shafer. They brought back much information of interest. Dr. Horton compared the psychological atmosphere of Korea today with that of France after the French Revolution, and stated that there is no Christian leader in Korea who is not going to be accused of being a collaborationist. Many of them had to conform in many ways. Most of them, however, drove the stake in at a certain point and said beyond that point we will not retreat. The Christians in Korea have saved Christianity



as one of the vital forces there. They are a power in Korea. Christianity is more alive in Korea than it has ever been before. Dr. Shafer gave as his opinion, that of all the opportunities that are presented to the Christian Church, the opportunity in Korea is one of the most amazing and the most urgent. The opportunity which faces the Church is that of creating a Korean culture and Korean life around the Gospel, around Christianity. The missionary work is in the realm of a directive, and this is more true in Korea than in China or Japan.

#### PLANS FOR THE RETURN OF MISSIONARIES

Last spring (1945) the Board took action to form a group of about fifteen of the Korea missionaries, to be known as "Group A", to spearhead the return of the main force of the missionaries later on. With the unexpectedly early ending of the war, some adjustments were made in the list in the Fall to conform with the changed situation. However it became increasingly apparent that it would be difficult to get even so large a group out in view of the difficulty of transportation and the desires of other denominations, too, for an early return. In October Dr. Rowland M. Cross on behalf of the Korea Committee of the Committee of East Asia of the Foreign Missions Council, was informed by authorities in Washington that a group of ten missionaries, representative of the denominations, should be prepared for early transportation by the army, though they could go as independent agents for the Boards. Also he was advised to prepare another twenty who would follow soon after. Our Board's share of the first ten places being two, Rev. Roscoe C. Coen and Dr. A.G. Fletcher were chosen. On November 28th a "briefing" conference was held for the first ten in New York. The "news" at this time was that questions had arisen at Washington regarding policy and the settling of these problems would cause some delay. On January 4th, Dr. Cross was notified that the Joint Chiefs of Staff had been notified from General MacArthur's headquarters that due to the present turmoil no specific action could be taken at this time regarding the return of missionaries. We hope that this impasse will be broken ere this ink is dry!

#### THE NEED FOR MISSIONARIES

In the meantime, with the one exception of General MacArthur's headquarters, the cry arises from every direction for the return of the missionary.

Chaplain Lampe - "All church leaders are anxious for the return of former missionaries. First they want the most experienced men."

Chaplain Lowe - "There is imperative need now for missionaries with experience in this field."

Rev. K.S. Kim - "What we want you to do for us, if we may say it that way, is that you tell your Government about our story and that you send out your missionaries as soon as possible."

Rev. H.Y. Youn - "We are anxiously waiting for the missionaries to come back as soon as possible. There is much work to do here. Now Korea is going to emerge as a new nation. It is our prayer that this new nation may be established on the sure foundation of Christ. We must work

and  
Rev. K.C. Han hard for Him at this juncture, or we may lose this God-given opportunity. So we need a great force of Christian soldiers no less than other soldiers. We hope and pray that God may grant us sufficient grace that all the Orient may be Christianized at this time."

- Dr. H.H. Underwood - "Severance Hospital staff, Chosen Christian College staff, Ewah College staff, Methodists and Presbyterians have flocked around me to say, 'When are the missionaries coming?' We need spiritual guidance. We want the missionaries."
- General Hodge - "Want all experienced missionaries as soon as possible."
- Chaplain Oftedahl - "My plan is to hold the property till our missionary friends return to Korea, who I hope will return to Korea soon."
- Dr. J.D. Bigger - "They said they spoke for Christian Koreans everywhere and many non-Christians in wanting and inviting all missionaries to return to their work."
- A country Bible Woman - "Please hurry and come out! As a child longs for its mother's milk so we long to have you missionaries. When we saw the first American soldiers coming into the land, it reminded us of the missionaries and filled us with such joy we wept."

IN CONCLUSION

May we quote from three communications received recently from prominent Korean leaders. Two are Presbyterians and one a Methodist:

"The Japanese enslavement of the Korean people has gone forever. The Korean minds are receptive of things American. The religious revival is bound to come as the general order of things is established. The liberated Korea needs her strong physical body of the Statehood, but making the soul of the nation is the paramount task. Wide door of opportunity is open for all sorts of constructive work in making a Christian nation in the heart of the Orient. Christianization of Korea will be the best investment for the evangelization of the whole Orient." Dr. George Paik in report on Christian Institutions in Korea.

"We say that these (half a million Christians of Korea) are the greatest organized spiritual, mental and social forces in Korea. The modern culture in Korea is deeply rooted in Christian religion. The seeds sown by the missionaries during the last sixty years are well developed and grown up like an oak tree in spite of storm and wind by the protection of the Almighty God. How true is the saying of our Lord: 'Upon this rock I build my church; and the gates of hell shall not prevail against it.' We are glad to say that the Church of Christ in Korea is still alive though she has gone through all kinds of hardship and persecutions."

Rev. F.H. Pyen in report on the state of the Korean Church.

"We hope you will convey our best wishes to all the Christian friends in America. We wish to ask Foreign Mission Board in America to send out their missionaries here as soon as possible to resume their work in Korea. We need more spiritual leaders on evangelism, education, medical and social welfare work, etc. Also we need your financial help. We want to send our students to America to study, for we need qualified leaders very urgently, and we hope that the Theological Seminaries in America will provide scholarships for them to take the post graduate work. We are overwhelmed with gratitude to America for liberation of Korea."

Rev. K.S. Kim, general report for United Church.



Foreign Missions Conference of N.A.  
156 Fifth Avenue, New York 10, N.Y.  
COMMITTEE ON EAST ASIA

CEA 386

October 15, 1946

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COPY OF A LETTER FROM DR. KIM, KWAN SIK  
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89 2-Chung-Mok, Suh Taimun Chung,  
Seoul, Korea  
August 31, 1946

Dear Mr. Cross:

Since I am the adviser of the present interdenominational Church organization in Korea, which we hope will grow into the Korea National Christian Council, and since I am also the General Secretary of the Presbyterian Church in Korea, I am writing to you at the request of the Executives of these two bodies.

During the wartime our Christians were under severe persecution by the Japanese government, while they tried to enforce Japanese nationalism through the Shinto shrines. At the same time they felt that Christians were a great obstacle to their program, the aim of what they called Greater East Asian war. This aim was to clear off American and British powers from Asia. First they suspected Christians as being spies for their enemies. So they started to persecute Christians in every way. They provided spies in every church to get reports on preaching, hymns and prayers, and interfered in every case. They prevented Sunday Schools and use of the Old Testament and teaching of second coming and judgment. They did not give freedom of Sunday observance. They closed more than three hundred churches and dismissed three entire denominations, such as Baptist and Holiness and Seventh Day Adventist. They put more than three thousand Christians in different prisons without reason. More than fifty people were made martyrs in prisons.

When they felt the fear of the war ending, they laid two plans. First, they changed their policy and tried to show a friendly attitude to the Christians. They offered to help to make a united Church. In July, 1945, they granted freedom of worship and Bible teaching. But at the same time they planned to massacre three thousand Christian leaders in different places on August 17th, 1945. The evidences of this fact were found through Japanese and Korean police who had charge of that work.

After liberation, on August 15th, 1945, our church had to reorganize, according to our own will. Therefore we called a conference by asking one pastor and one layman from every church of South Korea to come to meet in Chongdong Church, Seoul, on November 15th, 1945, and there we decided to organize the United Church of South Korea. But under the circumstances of the time, when we had the General Conference of the United Church of South Korea, in May, 1946, there we decided to allow both Presbyterians and Methodists to go back to their own denominations, and meantime let the united organization remain as the organ for the united work, and had in view to form a National Christian Council in the near future.

Now we are very glad to welcome our missionary friends who start to come back to Korea, and join with us to work, while we feel that the harvests are white but laborers are few.

When the Presbyterian General Assembly was reorganized in South Korea, there we decided to send fraternal delegates to America in order to bring our greetings to

the Churches in North America, and make report of our church work, and present the plans for cooperation with the Foreign Missions Conference of North America and the International Missionary Council, in rebuilding our Christian Church.

We are facing a new chance for Christian preaching to our nation, and at the same time we feel a very heavy burden to rebuild both Church and State in spite of the growing difficulty of communistic propoganda which is widespread among our people.

We have hopes of forming a National Christian Council for Korea, of re-opening former communications with the Foreign Missions Conference of North America and with the International Missionary Council.

As to our proposed interdenominational goodwill mission to North America, we would like to know your opinion and to have your good advice as to the best time for such a visit, and the length of the visit, and what you think the delegation might best do. We hope it might be possible to make this visit soon, as Korea has been newly liberated, and we are anxious to resume international relationships through Christian channels.

Ordinary mail service is now open to Korea, so you may write to me to the address given above, and it will reach me. Our Union organization will be discussing this matter further this fall, and your reply will be a great help to us in our decisions.

We pray that God will guide us all in the work of His Kingdom.

Yours faithfully,

(signed) Kwan Sik Kim

K. S. Kim.

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Rowland M. Cross  
Secretary  
Committee on East Asia





LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan  
October 13, 1946

Dear Dr. Roischauer:

Tomorrow night I start for Kyoto for the meeting of the General Assembly. Two days are allowed for the business, and the third day will be given to an evangelistic rally. The program looks formidable, from nine in the morning until nine at night, and even the meal-times are appropriated for meetings of the social service and other commissions. The new constitution of the church will come up for final review. When the Assembly is finished, we should have a better idea about the stability of the united church, brought into being under war-time conditions and governmental pressure, and with a future which is still uncertain.

Two days ago I had another talk with Dr. Hinohara, General Secretary of the Church. He expressed great gratitude for the help which the Church in America has already sent to the Japanese Church, and for the further relief which has been promised.

The first part of the sum for ministerial relief has already been distributed. Dr. Hinohara explained to me why exactly the same amount had been apportioned to all of the ministers, men and women, pastors, and those repatriated from overseas. It was distributed as a token of the kindness of the American people, and was given without distinction. As subsequent amounts are received they will be divided according to need. He seemed to feel that there should be some justification given for awarding to city pastors, with higher salaries, the same amount which was received by those working under greater disabilities, and so he referred to the greater problem of entertaining, which the city pastor has, and the greater expense when there are no gardens or farmlands upon which to depend. He himself had entertained his church officers at dinner not long before, and the bill for the rice alone had been 120 yen. Salaries for pastors now run from about 80 yen to 800, the average being under 500, with scarcely any over 1,000 yen. This is the monthly figure, an astonishing amount for those who still think in terms of pre-war currency. But now even a mail carrier gets over 1,000 yen a month.

How do the pastors get along with such salaries in these days of inflation? Large numbers of them are forced into doing other work along with their pastoral duties. Some work in offices, where they have to devote six days a week to those responsibilities, and have only Sunday left for the church, with no rest day at all. Others do farming on the side, and thus get their living in kind. It is something new for the Japanese ministry to be forced to divide their time and strength in this way. They are managing to get along in this fashion, but they are piling up "debts of time", as Dr. Hinohara expressed it - not being able to give to the Lord the time which they believe to be his. He estimates that the approximately 2,000 pastors are managing to give to the church no more than the full-time service of one-fourth that number.

With all the appreciation that goes to the American Church for its generosity, there is still the feeling on the part of some that the Japanese church should not be accepting such help. Some years ago the Church promised to stand on its own feet, and these self-reliant individuals feel that this should be the policy still, in spite of the calamity which has befallen this country. But Dr. Hinohara feels that this is an extremist point of view under the circumstances. And he is not too happy about conditions as they were under that self-supporting system, even before the great calamity visited Japan. He says that while a number of churches did come to full support, they were so busy maintaining that status that they were utterly unable to do a thing for any church or anybody else, and missionary work was quite out of the question.



But if there are those who conscientiously feel that the church ought even now to stand on its own feet, Dr. Hinohara has a suggestion for getting around the difficulty. Now all of the pastor's income goes into his actual living. One large item is the education of his children. It is now becoming more and more difficult for the average pastor to give his children anything more than elementary education. The promising lads and lassies in these families cannot even get to middle school, but have to enter the higher common school, which is the finishing place for those who must content themselves with a minimum of education. Yet there are many of these children who ought to go not only through middle school; but through college as well. Where is the church to get its future ministry, if not from the ranks of the pastors' families? They form the chief bank upon which to draw. But 700 yon are needed for a term in college these days. All right, let the generous aid from abroad be applied to this big item in the pastor's budget, rather than to the actual food which goes into the mouths of the family, and even the critical ones will find no objection to that arrangement.

The Japanese church is tremendously grateful, not only for the help in the rehabilitation of the ministers' families, but for the promise of help in church building reconstruction. The estimate is now for a sum which will erect temporary buildings in twenty-five of the most needy localities, and add to these the same number of Quonset huts, if they can be procured. That will be a grand start on meeting the needy.

And yet 500 churches were destroyed. Many pastors have no plant from which, and in which, to work. Especially is that true of the pastors who are coming back now from overseas and do not have even ruins to which to return. Most homes are crowded, so that it is not easy to hold church services even temporarily in them. Dr. Hinohara himself has tried it. But he himself is living and studying and working in a 4 1/2 mat room (a mat measures 3'X6'), while three families of married children are occupying the other three rooms of the house. It is not easy to crowd a congregation into a building already so fully occupied. Now is the time when buildings are needed if the work is to be carried on adequately. Some people may not be interested in putting their gifts into temporary buildings - a permanent structure would appeal to them more. That is true; but ten years from now will be the time to think about putting up permanent buildings, and by that time the Japanese themselves will probably have recovered to the point where they can erect such churches themselves. Anyway, there are no materials available now for permanent buildings - it is hard enough to get what is needed for the simplest sort of barrack-like structure. Now is the time. With even the simplest of plants, the task of building permanent structures can be taken up again. Oh, yes, that is being done already, but under such great handicaps. So if the American church could stretch its generosity still further, even though buildings now must be temporary ones, and even though the exchange rate is far from favorable, and take a hand also with the other nine-tenths of the churches for which provision has not been made even yet - well, it would be done not only for a very grateful Japan but for the world-wide cause of Christ, in which certainly a strong Japanese Church is a necessary element.

The Federation of Korean Churches in Japan had its annual meeting in Tokyo not long ago. I was present only for the opening devotions, and therefore have no information as yet with regard to their conclusions. The churches from the western part of Japan were well represented. In some cases there were as many as ten delegates from a single church. This too is a united church, in which different denominations have fairly well merged. Although there were eleven Korean congregations here in Tokyo alone before the bombings, present plans call for the building of just one strong church on a lot which already belongs to them. After the conclusion of the business, they were planning to go to Nikko for a day's retreat.

The other day I witnessed an interesting ceremony, when a church bell was restored to a representative of the Fukushima church by the American Navy. The bell had been found in a scrap heap where it must have been placed at the time when church bells were being collected, along with other metal, to be melted and used in munitions of war. As it was a much better looking bell than the average, it was taken to Washington after the surrender, where it was recognized as belonging to a church. So instead of finding a resting place over there, it was shipped back here to be restored to the original owner, and to ring again the summons to worship.

It is interesting to see the development of new churches in the suburbs, which have grown so phenomenally since the main part of the city was burned. Saginomiya, in which our friends the Saitos from Seoul are so greatly interested, is now applying for recognition as an organized church. It has 17 members on its roll, and this number will soon be increased. The pastor and some of the members of the smaller of the two Japanese Presbyterian churches formerly in Seoul are building up a congregation in an unchurched part of Nakano Ward, in a house put at their disposal by a wealthy business man who has taken a sudden interest in Christianity. There were 44 people present last Sunday when I was there, and they have a flourishing Sunday School, too. Another Church, which fortunately was not burned, has asked me to come for a discussion of plans with the church officers next Sunday. They are anxious to begin their task, and are wondering how best to perform it. Shintoists and Buddhists are unblushingly asking for advice and taking pattern after Christian examples. The door seems wide open now. How long will it stay so?

With kindest regards to all the friends.

Very sincerely,

William C. Kerr



LETTER FROM REV. WILLIAM C. KERR

Tokyo, Japan  
November 10, 1946

Dear Dr. Reischauer:-

There is a choice of events this afternoon, any one of which I am sure you would be glad to attend. The YWCA has a special worship service for its Week of Prayer at the Woman's Christian College. The Saginomiya Church, where our old friends the Saitos of Seoul attend, is being organized as a fully recognized congregation and the pastor, Rev. Kano Yamamoto is being installed. The Rev. Kashiwai is in charge of the service. There is a special service for youth at Mr. Tomita's church in Shiba. I had already arranged to meet some old Korea friends in Yokohama, and therefore cannot attend any of these functions. But just the listing of these services for one Sunday afternoon - and there may be many others of which I have not been notified - is an indication of how the different organizations of the church in Japan are facing their responsibilities.

Yesterday Dr. Kagawa's secretary, Mr. Ogawa, came to see me. He was full of enthusiasm over the way in which scores and often hundreds of people are signing cards at the conclusion of the meetings which Dr. Kagawa is conducting in all parts of the country. Dr. Kagawa is apt to be away from the city on these trips all but three or four days a month. At the mass meeting in connection with General Assembly last month, where he played on the three thousand people as though on a great pipe organ, 126 signed cards. I had supposed that the audience was made up largely of people already in the Christian fold. I asked Mr. Ogawa what happened to such people after they had expressed their determination to try the Christian way of life. He said that was the responsibility of the local churches, to which the names were given. He was sure that they were doing all they could with follow-up work. But the handicaps are great. The pastors are below par physically, and many of them are giving part-time to other work, so as to supplement their quite inadequate salaries. And the fact that so many of the congregations have no church home in which to meet is another difficulty." The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." Now is the time of opportunity - not five years from now.

Others are writing, or have written, a detailed account of the General Assembly in Kyoto, so I have not attempted to cover that ground. My general impression was that another step had been taken in assuring the continuance of the union Christian movement. The meeting was too hurried however. More than two days should have been given to the business, especially as the whole of the new constitution was being considered. But that is not easy in these days of food shortage, when it is necessary for visitors to bring with them their share of rice. Three hundred delegates were on the rolls, but some of the seats remained vacant, and one pictured to himself the fearfully crowded conditions on the trains as being one of the main reasons for those absences. But the general picture that remains in my mind is of a closely-knit body, where there was some spirited debate, but where most of the actions were taken with great unanimity. The constitution was passed with a few minor alterations. Even the creedal statement, over the passage of which difficulty had been anticipated, went through as presented. It takes the Apostles' Creed as its basis, and allows for the acceptance of the historic creeds of the church, but tries to allow latitude for the different points of view of the constituent bodies, some of which have stood for a detailed creed and some of which have always preferred to have a bare minimum.

Even in the business sessions the endeavor was made to put most of the emphasis on the Three Years' Evangelistic Campaign. That movement has been very carefully organized. There are committees at work among the churches, in the

rural areas, among the youth, the factory workers, women and children. There are other committees which work on literature, radio and moving pictures, publicity, spiritual culture, international relations (particularly relations with the returned missionaries), Bible distribution and music. In addition, special attention is given to work with prisoners and those being rehabilitated in society, lepers, tubercular patients, crippled, and repatriates from overseas. If performance can match plans, great things may be expected. This work is Dr. Kagawa's great interest now.

President Hatanaka of Kobe College made a challenging address at the mass meeting. He likened present-day Japan to a small boat out on the Pacific, and said that this was no time to look for ease. His people should be in more deadly earnest even than during the war. Then he asked what was the strength of the America to which Japan is looking so much these days. Not in its physical resources he said, but in its Puritan inheritance. He referred to the rising divorce rate in America, but said that this was not the case in the New England states where that inheritance was strongest. That is what Japan should look to, and not to some of the superficial things which the people are so apt to imitate now when they are casting about for something to which to hold. He even said that the Japanese should work for the Occupation Forces without salary, as what they are doing is for Japan.

The subject of Dr. Kagawa's address on this occasion, to which I have already referred, was "Human Reconstruction and the Religion of Atoning Love." The Governor of Kyoto Prefecture, who attended the whole of that meeting and listened with great interest, said in his address that Japan had lost the recent war because of her lack of religious faith, particularly among the leaders. It is absolutely necessary, he asserted, that the new Japan be constructed on religious principles.

There are evidences that both Buddhism and Shintoism are looking to the Christian Church for leadership these days. They know that they must face the challenge of the new day with a new outlook, but many of them confess to a bankruptcy of ideas. One of the leading writers on Buddhism has said in the press that this is the case, and that they should frankly turn to the Christian Church for ideas. The other day I was invited to speak on "Religious Education in America" before a meeting called under the auspices of the League of Religions, a body made up of Christian, Buddhist and Shintoist representatives for discussing problems of mutual interest. There were over one hundred persons present, the majority of them educationalists. The meeting was held in the Hoganji Temple in Tsukuji, that section of the city where missionaries located in the early days. The Minister of Education was to address the meeting the following day. My knowledge of the subject is far from up-to-date and my Japanese none too adequate for such a discussion. But the audience gave rapt attention even to the rather elementary things which I had to say. Notes were taken by a stenographer and brought to me later for revision; and this is to be published in pamphlet form and distributed to a far wider audience than heard it in the first place. I have since had an invitation to speak on Democracy before the leaders of one of the most active Shinto sects.

Great is the demand for books and magazines - a demand which cannot be met, probably, until the peace treaty has been signed and there are no longer bans on what can be imported. There was a day once before when Japan turned to the West for ideas. Her envoys came back with the materials which were used to build Japan to the point where she could wage war on the Western powers. Now she is turning again. This time we hope that she may recognize the fundamental values which are found in the West, the importance of which she, as a nation, failed to see in former days - religion, and specifically the Christian religion.



I have located one of my former Japanese secretaries of Seoul days, or rather, he has located me. He wrote to our address in Seoul this spring; after a long period of time the letter reached me here in Tokyo. After leaving Seoul he had located in Tokyo, where I visited him a number of times. But I did not know where to turn to find him after the war. As I walked along the streets and threaded my way through the crowds, I always had my eyes open for a possible chance encounter with him or his wife. His training was for mechanical engineering. After coming to Tokyo, he had entered the business of importing tungsten from Malaya, and had finally gone to Shanghai. He returned from there, while he could still bring his property with him, and settled in Numazu which is about three hours from Tokyo by train in the Nagoya direction.

This was one of the many heart-warming reunions which I have had. It was a royal welcome that I had in his home. He had no defence to make for Japan's aggression, now that his eyes have been opened to what had really been going on during these years. Formerly he had felt that his country was justified in the program it was following. His home in Tokyo had been burned, but he was full of thankfulness for what he was sure was divine favor - his safe return from Shanghai with at least a portion of his property and resources, his being able to get a house in a city which had been so largely destroyed, the kindness of relatives and friends which has made the problem of living somewhat easier than he had dared anticipate. When I spoke to him of the problem of building reconstruction which the church faces he was interested immediately. He would see to it that something is done for the church in Numazu, not even a trace of which is left. Timber could be brought from a hill on his property. A friend of his, a staunch Buddhist, has a plot of land which he is ready to offer. Now he will locate the scattered church members, if there are any left in the neighborhood, and offer his services in getting things started again.

This Buddhist friend of Mr. Ishino, a Mr. Kondo, has a beautiful home in Numazu. It was untouched by the bombings, and in it he has brought up his fine family of six sons and three daughters. All but one of the children were at home the day I called. One of the sons lost a hand through an accident during one of the bombings of the city. He was too young to be in the armed forces, and it is distressing to see him so maimed; though, of course, he is only one of large numbers who suffered. But there is no vindictiveness in the family, nor even any bemoaning of the accident. The father says that the son was somewhat wild before and hard to control; now he realizes the purpose of life far better than before, and has settle down to prepare himself for a life of usefulness. So both father and son feel that gain has come through misfortune.

Mr. Kondo is more than reconciled to Japan's defeat. What he said on this subject agreed exactly with what the Governor of Kyoto Prefecture said at the General Assembly mass meeting - that Japan lost out because of moral fibre, and that this deficiency was due to her lack of a true religious basis. He says that Japan lost its Bushido (the spirit of chivalry) after the Russo-Japanese war. He illustrated this by contrasting the attitudes of General Nogi, who accepted the surrender of the Russian generals at that time, and of General Yamashita, who accepted the American surrender in the Philippines. Their very postures as shown in pictures taken - General Yamashita with his elbows on the table - show the change. Japanese higher officers used to share the hardships of their men and eat the same fare. They also acted as comrades in arms with the common soldier. But since that time a class spirit had arisen, and the relations between officers and men had greatly deteriorated. To indications such as these, did Mr. Kondo refer in making his point that the Japanese army of this last war did not deserve to win a victory.

For a short time after the surrender Mr. Kondo wanted the resistance to continue. But after he saw the attitude of the American troops toward the defeated nation, he knew that he was mistaken. Now he would like all of his children to go to America for part of their training. While an earnest believer in Buddhism, he has attended some of the meetings of the Christians, and feels that they have joy and a spirit of mutual helpfulness that he does not find among the members of his own faith. America must help Japan to get on its feet now, he says, and this must be through a grounding in morality, a morality that is based on vital religion. The farmers are now the only producers, he says, every one else being engaged in black market activities, with the result that the nation is deteriorating in morale and in morality; and if the farmers also should follow the current, there would be nothing but disaster ahead of Japan. He is somewhat extreme in his judgment, but he does recognize a very real peril that his country is facing. His plea to America only reinforces the Macedonian call which so many of his people are sending across the waters. What can America, Christian America, do for him and his people?

Our close personal friend Dr. Takai, pediatricist in Seoul before and during the war and now repatriated to this land, wants to give at least half of his time to child welfare work. He recognizes particularly the needs of the repatriates. When he was leaving Tokyo the other day for a post down in the western part of the country, he said to me that, if the Missions should start a child welfare work in Tokyo he hoped he would be given a chance to participate in it. With his skill and his sympathy and his Christian spirit he would be ideal for such a position.

The general situation becomes harder to analyze as time goes on. Some groups demand radical changes; others would go forward in more orderly fashion; while there is no doubt that some of the reactionaries are going under cover. The moderate control that is exercised here comes in for criticism, while there are Japanese themselves who feel that the control should be much more drastic. Even the currents in religious circles are hard to differentiate. What I have written may cast a little light on how some individuals are thinking and acting.

With kindest regards to all the good friends,

Very sincerely,

William C. Kerr



LETTER FROM DR. HARRY RHODES

Seoul, Korea, November 20, 1946

Dear Fellow Missionaries:

Knowing that you are eager for more and more news from Korea, I am writing this second letter to be mimeographed and sent out by the Board.

The second meeting of the Emergency Executive Committee was held in Seoul in the Holdcroft-Kumabe house, November 6 and 7 in four long sessions, with all members present: Dr. Rhodes, Chairman; Mr. Coen, Secretary; Dr. Blair, Dr. Lampe, Mr. E. Adams, Dr. Fletcher, and Mr. Voelkel.

A summary of the actions taken is as follows: Dr. Blair was asked to reside in Taiku where Edward Adams is overloaded with Korean and Station work. Before leaving Seoul on November 15, Dr. Blair conducted meetings with the 300 students and faculty of the Presbyterian Theological Seminary with very marked spiritual results, so much so that he was asked to continue the meetings, which was impossible at the present time. Now in Taiku, he, Dr. Crano, and others are assisting in a retreat for pastors and officers of the Presbyterian General Assembly of South Korea. This is to be followed by a Bible Class for the Taiku district, and later by a session of the Men's Bible Institute.

Mr. Coen was appointed to secure, if possible, books in English from America for Koreans and Korean Institutions. Many of you may be able to help in this. The United States postal authorities here tell me that packages marked "Books" can be sent by ordinary mail at 12¢ per pound (with a limit of 4 pounds 6 ounces) to missionaries, as well as to Koreans. In line with this action, the Presbyterian Theological Seminary here sent in a formal request for a full-time teacher and for books for their library. We replied that while we could not assign to the Seminary a full-time teacher (Mr. Coen and Mr. Frasier are already assisting), we would try to help in the securing of books.

A request from Kyungpuk Presbytery to assist in the founding of a University in Taiku, including a theological department, was declined. Mr. Adams was given permission to grant Presbytery the temporary use of the Bible Institute Building for a session of the institute. Mr. Coen, Dr. Fletcher and Dr. Rhodes were appointed the Mission representatives on the Board of the Chungsin Girls' School of Seoul. We have had two meetings of the Board with Mrs. Choi (Kim Pilley) who has consented to act as Principal for the present. The Korean members want to open the School in December, but it may not be possible to open until September of the next year.

It was voted to present to the authorities here, for immediate return, the names of Mr. and Mrs. John J. Gense, Rev. and Mrs. Archibald Campbell, Misses Daisy F. Hendrix, Marion E. Hartness, Jean Dolmarter, Rev. George F. Adams and Rev. John Y. Crothers. Since we not we have word that Mrs. Crothers may be able to come also. Mr. George Adams has written that he hopes to sail in January.

We are informed that the list we presented after our September meeting has been approved. The names presented were: Mrs. Henry W. Lampe, Mrs. Archibald Fletcher, Mrs. Edward Adams, Mrs. Frederick S. Miller, Misses Olga C. Johnson and Edna M. Lawrence. In addition, the Emergency Executive Committee has approved the return of Misses Gerda O. Bergman and Minnie C. Davie; Dr. and Mrs. Welling T. Cook, Rev. and Mrs. Harry J. Hill, Rev. and Mrs. Charles L. Phillips, but their names have not been presented here until we have word from the Board that the persons named can come. Additional names will be considered at our meeting on December 17. As yet permission is not given to wives with children to return.

Securing passage is another obstacle to overcome in addition to securing passports, but since yesterday in "Stars and Stripes" announces that the shipping strike is believed to be over, sailings for the Far East may be possible. Experience shows that it is much better to get passage on a ship coming to Korea even though it stops in Japan. To disembark in Japan causes many days' delay and the hardships of train and ferry travel to Korea. In addition to the information you got from the Board, if you have questions to ask about what goods and how much to bring, write to Dr. Fletcher or myself. We are trying to gather information at this end and will send it to the Board as soon as possible. Miss Edith G. Myers arrived last week by air-plane from America in only a few days' time. After working in Seoul a few weeks, she thinks she may be assigned to Quopart. Bruce Hunt is here and has located in Fusan.

Our Committee extended a cordial invitation to Dr. John D. Bigger to return to the work of the Mission and urges the Board to do everything possible to hold him for a Mission assignment as soon as it is possible. His contract with the Allied Military Government terminates on December 22. He is undecided as to whether or not to renew it. In any event he will probably make a short trip to America. A satisfactory mission assignment may not be available at once.

Arrangements with the United States Army authorities to provide living quarters for members of the Mission, as they return to the field, are going on satisfactorily in all the four Stations in South Korea. A contract for Taiku, similar to the one for the Yundong compound in Seoul, was presented to the Committee. Mr. Voelkel writes that a beginning has already been made in Andong, and Dr. Lampe reported that arrangements have been concluded in Chungju. You will be interested to know that Dr. Lampe is acting as temporary chaplain for our United States forces in Chungju.

We have begun to consider the survey which the Board asks us to make for "Re-entering Occupied Fields"; it is on the docket for our December meeting. At that time we expect to arrange a conference with all our missionaries in Korea, including those in government and Red Cross service. The number has been increased by the arrival of Mrs. Horace G. Underwood, in addition to Miss Myers.

Mr. Coon and myself are appointed on a sub-committee to consider requests for personal property losses and present them at our next meeting. He has the lists which many of you presented but perhaps not all. If you have any questions or information as to your own list please write to Mr. Coon. In several of the lists presented to him, prices are not given and we will need this information.

At the time of our meeting on November 6 and 7, we also had a meeting in the Bible House with representative Koreans of the General Assembly, and with members of other Missions in the home of Dr. Jonson, including Drs. Crane and Hopper and Mr. George Anderson from out of town. These meetings were for consultation only, particularly in regard to our union institutions.

It needs to be emphasized again that the immediate future of our work depends very much upon the solution of the exchange problem, of which there is no announcement as yet. If we were thrown on our own with the official rate of 15 to 1 still in force, it would be too expensive for the Board to support many missionaries here. As it is we are limited, and all who return must expect to do what they can within those limitations, as well as endure many inconveniences in travel and living conditions. It is perhaps just as well that the complete mission force will not be here this winter.

Each evening at nine the group of us here meet for Bible reading and prayer. Messrs. Fraser, Scott, Fletcher, Coon and myself; also others who may be here as guests. During our meetings ten of us slept in this house). Day by day we are often baffled as to how to proceed. Relations with the Koreans and with the United States Army authorities are cordial. We feel very much the need of Divine guidance. You also, wherever you are, can join us in our petitions.



As yet we have no communication from New York as to when it may be possible for the Board's Deputation to visit Korea.

Meanwhile in the midst of not a few discouragements, God's work of Grace is manifested. Mr. Fraser was present last Sunday in the morning service of a new church organized a year ago not far distant from Yudong, in the direction of Namsan. He saw thirty college students (23 boys and 7 girls) baptized. The Communion service was conducted by Rev. Andrew Whang (Whang Chai Kyung), who graduated from the Seminary in Tokyo and while a student there was in prison for five months. He was permitted to have books for references in writing a competitive essay on the "History of Protestant Christianity; students from twenty-two seminaries in Japan competed. One hundred fifty-six essays were submitted and Mr. Whang's was voted the first prize by the judges. Night after night he appears in the churches of Seoul and Kyungki province, showing an Italian film of the "Life of Christ" and reciting from memory passages of the Gospels in explanation. He is an accomplished musician and plays well half a dozen different instruments in turn. In all his meetings he is evangelistic and spiritual.

Thanksgiving and Christmas this year for us missionaries will be different. We will be thinking of the splendid dinners and the delightful fellowship which we enjoyed together in former years. However, the Korean Christians are now taking their Thanksgiving offering and will be observing Christmas as usual, and we missionaries will join with them. There is still much for which to be thankful, and the true meaning of Christmas is always present wherever there are sincere Christians. Also we can look forward hopefully to the future when missionary groups will be in happy fellowship in Korea again.

Very sincerely,

Harry A. Rhodes

Headquarters USAMGIK  
Chaplain's Office  
APO 235, c/o Postmaster  
San Francisco, California

LETTER FROM DR. HARRY A. RHODES

Seoul, Korea, December 10, 1946

Dear Fellow Missionaries:

Things are happening so "thick and fast" that I have the urge to write you another letter, before I receive copies of the last one written. On Tuesday, December 3, the Military Government at the suggestion of Dr. J. E. Fisher called all the missionaries in Korea for an all-day conference in the Capitol building. Between 40 and 50 were present, including a number of Catholic missionaries, Bishop Cecil and Father Hunt of the English Church Mission, and a number of missionaries outside of Seoul: Messrs. Crane, Hopper, Linton, Voelkel, Lane and Cumming.

Dr. Gail Cleland, Director of the Department of Public Information and a former chaplain, presided. He opened the Conference by asking all present to stand in silent prayer. He introduced Chaplains Kurd and Kennedy, head Protestant and Catholic chaplains respectively; asked the missionaries to stand, in turn, and introduce themselves; and stated that, because the missionaries' contact with the Koreans was longer than that of the United States Government, such a Conference would be mutually helpful. "Greetings" were brought by Brigadier General C. G. Helmick, who sent out the invitations to the Conference and who is the Acting Military Governor in Korea in the absence of General Lerch, who is in Japan. General Helmick stated that they wanted to show us what the Military Government is trying to do, the only objective being whatever is best for the Korean people, and, since they cannot succeed without the co-operation of the Koreans and since we as missionaries are closer to the people than is the Military Government, he appreciated our coming and would welcome suggestions from us.

Col. Harold Bishop presented the Military Government's policy regarding former Japanese property in Korea which is being held in trust. Of this, the value of residential property is estimated at 700,000,000 yen which is being rented. Much difficulty is experienced over evictions, some of which are necessary to make room for the needs of the Military Government. Any buildings erected or improvements made by Koreans on property for which they have a temporary lease for one year, will be done at their own risk, as there is no assurance that they can have the property for permanent use even by purchase. We were informed that all Mission property on which the title is not clear, having been sold by the Japanese or Koreans, will be adjudicated in the Claims Court.

Dr. Edgar A. J. Johnson, Civil Administrator, spoke on the Major Policies of the Military Government. He has been in Korea only five months, but has been in Europe for four years in occupational work and said he had seen countries there liberated. In addition to the difficulties created by the frontier between the United States and Russia in Korea, there are serious sociological and economic problems. For forty years the Koreans have been carrying on an underground revolution against Japan, which has bred suspicion. For more than thirty years Korea has been built into Japanese economics. Withdrawing Korea from Japanese economy makes conditions worse at first, whereas the Koreans expected they would be better. A payroll for 275,000 Koreans employed is a serious strain and drain on Korean economy. Salaries are inadequate and every Korean employed is looking for advancement. Thousands of factories must be run with inadequately trained Korean personnel. Raw materials are being exhausted; such materials as coal, iron, paper pulp are produced in the North and an adequate supply cannot be obtained. Not enough goods can be produced. The main hope of curbing inflation is the collection and rationing of rice. We must make the Koreans understand that the United States has no ulterior motives.

The next speaker was Mr. Robert A. Kinney, formerly a teacher in the Seoul Foreign School; he is the husband of Gail Genso who is here with their three children. Mr. Kinney is now a member of the Department of State on the Economic Advisor's Staff. His address was one of the best we heard, practical and sympathetic. He pointed out that 85% of Korea's former trade was with Japan, Manchuria and North China; that railway trains, which had been kept in condition with Japanese parts, were operated on Japanese coal and coal from the North; that South Korea's food production is 25% below normal because of the lack of fertilizer which is produced mostly in the



North; that two-thirds of the wood supply comes from the North. Consequently major adjustments are necessary. Trade must be directed to China, United States and other countries. Inflation started in 1937 when consumer goods began to decrease. Whereas the money in circulation was 200,000,000 yen, it was increased to 4,000,000,000 yen and during the last months of the war to 8,000,000,000 yen which was forty times what it was in 1937. Now it is up to 12,000,000,000 yen. Dr. Johnson informed us that 100,000,000 in new Bank of Chosen notes are being printed daily. To stem inflation more goods must be produced, more taxes collected, more goods must be imported, particularly more fertilizer for Korean farmers who comprise 75% of the population, and larger loans must be secured from the United States. The food problem must be solved. Koreans are not starving, but they have not enough to eat. The population of South Korea is estimated to be 18,800,000 persons. During the last six months, 160,000 tons of food stuffs were imported, most of which was wheat. A list of Korea's needs from other countries makes a volume of 300 pages, 30 items to the page, including trucks, medical supplies, rubber, etc.

In the afternoon session Major Stubbs talked on the Military Government's Food Program, the purpose of which is that all the Koreans might have enough to eat. It is a part of the world problem; it is estimated that there will not be enough food for the people of the world until 1951. In Korea an effort is being made to collect one-third of the rice crop for the people of the cities, estimated at one-third of the population, and to bring the price of rice down to 85 yen a mal. So far the effort has been only 20% successful. Later Mr. Bong Yung Choy, Chief of the Political Education Section, told how they had sent 105 speakers, in teams of five each, for a period of 25 days to educate the people as to the necessity of rice collection. The average attendance was 1500 at a meeting. The speakers were well received. It is necessary to show the Korean people that rationing of rice is necessary; that a free market will not solve the problem; and to assure them that rice is not being exported from Korea. Some of the difficulties to be overcome are transportation, smuggling, graft and the black market. Ninety boats taking grain out of the country were seized. Mr. Kinney reported that within the next six months, two to three hundred thousand tons of grain must be imported into Korea to keep people from starving.

Dr. Underwood, Advisor to the Military Government, addressed us on the subject, "The Missionary and the Government". He said that we can assure the Koreans most of the officers in the Military Government are sincerely trying to do what is best for the Korean people. Unfortunately many of their contacts are not with the better class of Koreans. The missionaries can explain to the Government officials what the Koreans are thinking and, in turn, guide the Koreans to the proper officials to get information. He said that few persons realized the major operation which was performed when  $1\frac{1}{2}$  million Japanese (many of them experts) were moved out of the country and 2 million Koreans moved in. Koreans are all too susceptible to the propaganda that comes across the border. Dr. Underwood reported that he had made three tours in the country, had visited all the provinces in South Korea and found that American officers welcome advice and constructive suggestions.

Capt. J. E. McMahon of the Department of Justice followed with a statement on the election of representatives to the Korean Assembly, which is to meet for the first time December 12, which day General Hodge has declared a national holiday henceforth to be known among the Koreans as the "Triple Twelfth", according to the "Stars and Stripes" of December 8. Of the 90 representatives, 45 were elected by the Korean people on the basis of one to 550,000 of the population, and 45 were appointed by the Military Government; the elections were orderly, about 30% of the qualified electors voting. The representatives chosen are from all classes of Korean society; seven of them are ministers of the Gospel. The speaker explained that Christians are looked upon favorably by the Koreans, that while the Japanese never trusted the Korean Christians, the Koreans regard democracy as synonymous with Christianity. When the Assembly meets it will draw up a new election law which will provide for both male and female suffrage.

Dr. Harry A. Rhodes

3.

The new Labor Laws of Korea were presented by Lt. Col. Lyman A. Shaw, Director of the Department of Labor. Labor leaders before the war were inclined to line up with the Communists. At present, Korean labor is organized into two groups of about equal strength: the leftist groups, which called the railroad strike in September of this year, and the rightist group, known as the Tai Han Labor Party. Previously the labor movement was political. Incidentally, one of the speakers stated that at one time there were 172 political parties among the Korean people. A child labor law is to be inaugurated which will forbid the employing of children under 14 years of age. The hours' law will call for a 48 hour week, with overtime up to 60 hours. Some of you may run into a different kind of servant problem when you return to Korea. A plan is to be inaugurated to educate the masses by means of the movies, radio and lectures, as to what the new labor laws are. A discussion ensued when the speaker stated that illiteracy among the Koreans is about 60% which probably is not far from correct, taking the people as a whole.

The All-Day Conference closed with a brief address by Col. Glenn Newman, Advisor to the Department of Public Information, on the subject, "Training a Nation for Self-Government". He said our meeting together should not be considered for the purpose of propaganda and that the Military Government had refrained from using the schools for the purpose of propaganda. Lack of paper for printing is a serious handicap. A Farmers' Weekly, written in basic Korean, is being published with a circulation of 600,000 copies.

As the Conference closed the missionaries present felt that it had been very much worthwhile. We had received a lot of valuable information, understood better some of the problems with which the Military Government is faced, and had the opportunity to ask questions and make suggestions. We are in a much more favorable position to interpret the acts and purposes of the government, to allay suspicions, and to help avoid misunderstandings. We adjourned with the impression that more such conferences might be called in the future. We realize also that such problems as inflation, food, production, employment, transportation, housing and the education of the masses are far from being solved. Some of these problems cannot be solved in a divided Korea. Meanwhile conditions in the Korean Church in South Korea are very encouraging. During sixty years the missionaries never felt more welcome. The Military Government is sympathetic and helpful. The Missions must contend with many difficulties for a while in resuming their work, but the outlook is most hopeful. One chief concern is that economic conditions will be favorable to the return of the largest possible number of missionaries.

There are other matters of interest to be reported but this is long enough for one letter. Wishing for you all many Christmas and New Year's blessings and hoping that during this next year many of you will be back in Korea, I am

(5¢ air mail stamp)  
Harry A. Rhodes (Civ.)  
Presbyterian Mission  
Hdq. Chaplains' Office  
USA MGIK APO 235,  
c/o Postmaster,  
San Francisco, Calif.

Very sincerely,  
Harry A. Rhodes



The Presbyterian Board of Foreign Missions

Miss Blanche I. Stevens  
5060 MacArthur Boulevard  
Washington 16, D. C.  
October 6th, 1946.

Dear Friends:

I have just returned from an uplifting and inspiring experience. Taking advantage of the offer of our Board of Foreign Missions to send out messages from its missionaries to their supporting groups and to a selected list of friends, I am seeking, through this means, to share it with you.

As you know, this is World Communion Sunday. It is a memorable one for us, the members of the New York Avenue Presbyterian Church in Washington, D.C., and for the great crowd of other attendants who filled the church this morning. For six months we have been praying for the recovery of our deeply beloved pastor, the Rev. Dr. Peter Marshall, who was stricken in his pulpit one Sunday morning last spring with an extremely serious heart attack. At first it seemed beyond human possibility that he should recover. But a few Sundays before, he had preached a remarkable series of two sermons on "The Lost Secret," the healing power of prayer, and had appealed to us to practice availing prayer for the sick. When he himself was stricken, the elders and the membership responded with believing and prevailing prayer. He lived, and through the long months of his convalescence, prayer for his full recovery has continued. Today he came back to us, still under limitations, but able to stand in his pulpit once more. His communion meditation brought to us some of the rich fruits of his period of illness and convalescence. To us he presented anew and with great power, Jesus Christ as God and Saviour, as a Person, loving us and forgiving our sins, the only name under heaven given among men whereby we - and our world trembling on the verge of disaster - may be saved.

Last May at General Assembly, I secured a copy of a new book on prayer by Dr. Frank C. Laubach, leader of the World Literacy Campaign and former missionary to the Philippines, whose earlier book, "Letters of a Modern Mystic," had impressed me nine years ago when I was in Korea. During the summer its message has deepened the impression made by our experience in connection with Dr. Marshall, and I have been led to pray for the leaders of our world now responsible for leading us back to peace, or failing in that, allowing us to drift over the brink into another world destroying war.

Last night's paper brought the distressing news of the continued disturbance in Korea, and of the death of fifty-nine Korean police and the wounding of sixty others by mobs said to have been led by communist demonstrators "from outside." These conditions may well delay even longer the time when missionaries will be permitted to return in force to Korea. In the meantime this call to the ministry of prayer, not only for our Korean Christian friends suffering hardships in some ways even greater than they suffered during the war, but especially for those in power, for those who deny God, is urgent. Will not each of you join the ranks of the army of ten million whom Dr. Laubach tells us needs to be mobilized and trained to use a weapon - prayer - as powerful for peace as rocket bombs are for destruction.

As hope for return to Korea grows dimmer and the necessity for continuing in a "secular occupation" in order to earn a living continues, I am learning just what some of you meant in times past when you spoke with a wistful touch of envy, of my privilege in being a foreign missionary. It has been a wonderful privilege, the greatness of which I realize more deeply as time goes on. With all our human limitations, we were nevertheless privileged to be used in the laying of foundations in Korea which we believe will stand against the terrible flood of persecution which even now has broken upon the Church in North Korea, and which may be impending for the whole Church. But I believe we, and all of you, in the midst of the necessary "secular occupations," may continue

to be used for the strengthening of those foundations. Dr. Laubach's suggestions for the use of continuous "instantaneous prayer" as we work, during moments of waiting - such long moments they often are here in Washington, waiting on the corner for one's streetcar or bus - come with a new force and urgency. The attempt to apply them reveals how much one still has to learn about the mysteries and the power of prayer. But the very necessity of learning something new keeps the experience fresh and vital. Meantime Christ's own promises, so familiar yet so little understood, concerning prayer and its answers, take on new and wonderful meaning in the face of the tragic need for those answers in the world of our day.

Next Thursday I am going to the White House with the Alumnae Group of my University to be the guests of Mrs. Truman. I shall go with a certain new interest, since I have been remembering President Truman in prayer, from time to time through the day thinking of him as a neighbor - I pass his house each time I go down town to church or shopping by street car - and as a man in an extremely difficult and responsible position deeply in need of the prayers of his friends and neighbors, of all the people of this great country who have committed into his hands the terrible responsibility which he bears.

I continue to hold my position as the only translator of Korean employed by the U.S. Army Map Service, and find my work with the language, which was the medium of my missionary service so many years, a comforting tie with the past as well as a still challenge to continued learning. For you will understand that the Korean <sup>vocabulary</sup> missionary used daily in her work did not necessarily contain all, or even many, of the strictly technical terms employed by cartography! Not to mention the fact that they have to be approached through the medium of Chinese characters as used in the Japanese language, which of course is the language of the existing maps upon which all the work at the Map Service, for the present at least, must be based. How often I think of Dr. Gale, the scholar among our early missionaries, who spent so many years of loving but exacting toil upon his dictionary of the Korean language, which I now find invaluable in checking my translations from the Japanese sources with which I work. Every day, I meet with something which reminds me of experiences of the past, and often I recall his charming hospitality when an annual meeting brought us together in Seoul. Dead these many years, he yet lives in his books on Korea, in his translations from Korean literature and in his great dictionary, as well as in the lives of Koreans and missionaries who remember him. The new Korea mission, when it is finally formed in Korea, will depend as we have done through the years upon the work of Dr. Gale and of his fellow pioneers.

I realize that the officers and many of the members of the societies in the Lake Superior Presbyterial which supported me so loyally for so many years of my service in Korea will have changed, but I trust that copies of this letter will reach all of those whom I knew and from whom I have received loving greetings so often, bearing my greetings and my wish to continue the partnership, on the basis of united prayer and work from this side, for the Korea we have loved and for the Church of Christ in that land now so sorely beset and so in need of availing prayer. I shall be very happy to hear from you and to know of the work which you are now undertaking in other areas also. As a member of the "Evening Association," the section of our church Women's Missionary Society for business women who are employed and cannot meet with the main group, I now share in the missionary program as a "supporter" too. It is interesting that the woman missionary supported by our group in South America is a colleague of my former housemate, Vera Ingerson, now a member of the Colombia Mission. I am expecting to see Miss Ingerson sometime this winter after her return on furlough. She, too, has many friends in Michigan, having grown up there and having been supported during all her years as a missionary by the Westminster Church in Grand Rapids.

Your partner in His Service,

Blanche I Stevens





by WILLIAM F.  
BOERICKE

## There Was a Garden in Santo Tomas

ON JANUARY 3, 1942, about 3,500 Americans and British civilians were rounded up from their homes, clubs, or hotels in Manila by the Japanese, who had just taken possession of the city. They were interned within the four walls surrounding the grounds of Santo Tomas University "for a few days." "Internment" was a strange word to nearly everyone at that time, but in the thirty-seven months that followed before the gates were swung open by victorious G.I.'s, every man, woman, and child had learned that the prime problem of being interned was to find food.

This elementary necessity wasn't so hard to solve at first. The Filipinos flocked to the gates of Santo Tomas, bringing food and executing orders to buy supplies for those who were lucky enough to have money or credit. But it was simple arithmetic to figure out that something would have to be done within the camp to supplement these efforts, to insure a supply, however limited, of fresh green vegetables that could be depended upon. The Japanese were providing a bare subsistence minimum and we estimated correctly enough that ultimately they wouldn't do even that. A camp community garden appeared to be a necessity if we were to exist.

This seems a very simple conclusion for us to have made, but in 1942 the proposal did not meet universal support from the camp at first. This was probably primarily because none of us anticipated a long period of internment. Three months, six months, a year—more than that was impossible to imagine. And what could be done by way of a camp vegetable garden in so brief a time? Where was suitable ground to be found? How were seeds, fertilizer, gardening tools, irrigation to be provided? Even if all these problems could be solved, what crops could be grown successfully by men who were bankers, engineers, teach-

ers, salesmen, but definitely not farmers or even market gardeners? Who would lay out the work? How could a regular crew be recruited? And how could a definite schedule of labor be maintained in a camp where no authority to give orders was recognized except the military?

The outlook was certainly discouraging. The university grounds where the camp was located contained no land that had ever been cultivated. The surface was entirely flat, with a gentle rise of about five feet toward the northeast, but there was hardly any natural drainage. During the rainy season the entire camp was virtually under water, and in case of a typhoon, when the city sewers would back up from their outlet in the Pasig

comprised about four acres of land that used to be an old city dump. When our internment began this was covered with a heavy growth of cogon grass, with long blades of razor sharpness. This grew luxuriantly over a mat of thousands and thousands of rusty, disintegrated tin cans, broken bottles, and other debris of all descriptions, including about twenty-five old automobile and truck chassis almost completely buried in the ground. It was a happy hunting ground for rats, snakes, and mosquitoes. And the first camp job was to cut and burn the cogon grass to eradicate these pests.

Yet this ground appeared to be the most feasible for starting a community



River, one would have to use a raft to reach outlying buildings. Much of the ground had been filled in with sand and rubble to level it off, with loads of sawdust from the lumber mills for surfacing. Perhaps the most unprepossessing area

garden. At least it grew cogon grass, and the garden experts believed that the thousands of tons of garbage that had been strewn there in by-gone years might have added some fertility to the inhospitable clay. So a start was made. Volunteers for the new garden detail were called for, and a few Englishmen

Sketches by Janet Smalley



over the black rocks—a long, slim-bodied, dark-furred animal, seemingly more at home in the water than on land. This was a dog otter nearly five feet long, although the elongated, cylindrical body was no thicker than a man's upper arm. Seal-brown in color, a small white spot at the snaky throat, the big otter glided over the rocks like a huge eel and unhesitatingly dove under the thick ice at the head of the pool. Short front legs, quite useless in the water, were folded close to his breast. Big hind feet, webbed like the feet of a goose, were driven by short but very powerful legs, and a long, thick propeller tail sent the animal speeding through the water, while big brown eyes took a hurried inventory of the pool.

The place certainly was not to his liking: a lot of coarse suckers! The big pickerel under the log lay as motionless as any stick, hardly daring to breathe, since moving fin or pulsing gill cover might attract this sharp-eyed death from whom there was no escape by flight. The otter preferred trout to anything else, but here in the larger water, where he had room to swim and catch a fish, there didn't seem to be any. Then he saw Rainbow, poised in the clear water near him, watching this strange creature with no idea that it possessed the necessary speed to run down most fish.

Like a torpedo shot from its tube the big otter drove toward the trout. Rainbow was startled by the suddenness of this unexpected onslaught, but, by now, her muscles responded involuntarily to fear, and all the energy within her hard fish body was unleashed to drive her to safety. She darted to the right, and the speeding otter's fangs missed her by inches. He turned, quick as any fish, and with every stroke of webbed feet and sculling tail his speed increased. Rainbow, circling the pool, was hardly more than the darting shadow of a fish. It did not seem possible that any breathing animal could swim so fast under water as this dog otter was going. Never before had he met any fish that he could not run down in a few yards, but, to his chagrin, this insignificant little trout was holding its own. Then Rainbow dashed into the white water and raced straight up the boiling current, leaping and jumping, leaving the disappointed otter in the pool below.

That spring a farmer boy came down to the pool to fish for suckers. He had a long bamboo pole and a can of worms. When he had baited up, not forgetting to spit on the hook for luck, he heaved it far out in the water and rested the pole on a forked stick to wait for a bite. Rainbow, larger now, cruising through the pool, saw a writhing pink worm on the sandy bottom and promptly gobbled it up. The cork float bobbed a warning on the surface. The boy awakened from his day dreams to heave mightily on the pole. Except for the fact that rust

had formed during the winter around the eye of the hook, eating deep into the old cotton line, Rainbow would have gone hurtling through the air to crash as far back on the stony bank as any sucker. But, fighting with all her strength, presenting the broad flat of her side to the swift current, she broke the line, leaving the old hook deeply imbedded in her jaw. For a long time Rainbow could not eat. She tried in every way to rub the torturing thing from her mouth and finally broke off the point with the barb so that the rest of the hook dropped out. Thereafter, no matter how hungry she was, she never touched another worm.

Early in the summer a fly fisherman drew a big wet fly through the water behind a large boulder in the rapid. Rainbow, flashing after it, was hooked

again. Nothing but a short line saved her this time. When a flying leap failed to release the hook she went charging down to the pool below. The rocks were too slippery for the fisherman to follow quickly, and when the reel was empty she tore free, cutting a deep gash in her upper jaw. This too was part of her education. A few other lucky escapes from fly fishermen, and she learned to look before eating.

Surviving rainbows all became educated fish. Rainbow no longer feared visiting fishermen. Often she rose tantalizing near a man standing in the water, but there was little danger of her being caught. She fed only on the smallest insects, except when she was really hungry; then a sizable sucker, easily caught, made a comfortable and lasting

[CONTINUED ON PAGE 16]

## Reading for Fall



### THE INVISIBLE SUN

by Mildred Lee

"The author shows genuine promise and has been deft in characterization."—*Newark Sunday Call*. \$2.50

### TWO RIVERS MEET in CONCORD

by T. Morris Longstreth

"(the book) is reflective, persuasive and rich in incident."—*New York Herald Tribune Weekly Book Review*. \$2.50



### THE BROTHER

A Novel of James, the brother of Christ

by Dorothy Clarke Wilson

"Sensitive regard for difficult material and a considerable skill in dramatic narrative ..."—*New York Times Book Review*. \$2.50

At Any Presbyterian Book Store



and Scotsmen took the lead in getting the job going.

As the ground was cleared of debris it began to look more promising. It was porous with a fair amount of black soil, and when the panels were laid out—about one hundred feet by thirty-five feet, with wide pathways bounding them—the “garden” began to have a professional appearance, and camp interest grew. After all, something was being done, and something was being created. Every day saw progress, and the garden workers became more numerous.

The question of what to grow aroused bitter debate. To make any substantial addition to the camp's food supply seemed hopeless at that time with so small an area of ground. But it did seem possible to grow greens for the camp hospital and the children's annex, and this was the goal first set.

Now, American vegetables do not thrive in the tropics. One is better advised to stick to native vegetables that have successfully withstood the slings and arrows that nature throws in the path of the amateur gardener. There are plenty of native vegetables, and they have usually one merit at least—they grow rapidly.

The garden council at the outset decided to concentrate on talinum as the most suitable “tonnage” crop to grow for 3,500 people on only a few acres of ground. Probably few people have ever heard of this plant, but no doubt those who were interned at Santo Tomas never want to hear of it again. Talinum is a Malayan spinach substitute with bright-green tender stalks that snap off readily without disturbing the plant growth. The stalks from a new plant are quite tender and edible, and they do not make a bad salad. They can be eaten raw or made into a soup of sorts. But if they are overcooked they have a bitter taste. The camp kitchen finally learned the trick the hard way.

Talinum has the merit of growing rapidly from a slip that is placed in the ground in a hole about six inches deep, given a little water, and left alone. After a few days it suddenly shoots up with beautiful new, tender stalks that in six weeks or so are ready for picking. The plant may be almost denuded by careless picking and still survive. This continues until the fiber becomes tough and woody. The life of one plant is usually a year or more before it is depleted.

Within ninety days production, from only an acre and a half of ground, had mounted to 9,000 pounds for the month. The camp at first did not take to the plant kindly, condemning it as rabbit food. But the doctors went to its defense as providing a needed supply of vitamins to counterbalance the perennial diet of rice for the internees. And as the rations became scarcer, talinum came into its own. Late in 1944 the camp gardens, now ex-

panded to about seven acres of ground, were sending over 30,000 pounds a month to the camp kitchen, with innumerable private gardens growing it as well.

It seemed natural enough to try to grow camotes, the equivalent of our sweet potatoes, in the garden. They grow with scarcely any cultivation in nearly any soil in the Philippines and, next to rice, are one of the main food staples for the natives.

Camotes are a nine-month crop, and that's a long time for weary, hungry internees to wait. The tubers should be

### **An American engineer tells from first-hand experience of the noble project of raising vegetables in a Japanese internment camp**

planted before the rainy season, which starts in June, and dug in the dry season. But camote shoots make an excellent soup. They spread all over the ground in exotic confusion and can be plucked off readily. Even the leaves are edible. But nature rebels against such spoliation, and the tubers suffer accordingly. It appears that you can't have both. You must either wait nine months patiently for the tubers, or have your camote shoots immediately.

Then there was aligbate—New Zealand spinach to you. Like talinum, it is palatable, grows very rapidly, and requires little care. The leaves and tender stalks are quite edible. However, after a single picking, the new shoots and leaves tend to become stunted and lack flavor.

We tried to grow tomatoes and eggplant as luxury items for the hospital, and they were in great demand. The crop had to be continuously guarded to prevent poaching by hungry internees, who felt they needed it more than the hospital patients. Our first crop of tomatoes was rather wonderful. We used split bamboos for poles on which to train the tomato vines, and bound them together with *bejuco* (rattan) strips, and nature responded beautifully. The next crop was a disheartening failure. The plants shot up wonderfully, flowered promisingly, then overnight the vines drooped over mournfully and died. Some sort of parasite had attacked the roots. We had no effective sprays for the plants; our only remedy was tobacco water and mighty little of that.

On the whole eggplant was the best of our luxury crops. Both American and native varieties did well if cultivated and watered faithfully. We grew one particularly fine specimen that really would have taken a prize at any county fair, and the internees used to come and gaze upon it with awe. Even the Jap guards were impressed with it.

Another very satisfactory crop to con-

template was papayas. Those who have never lived in the tropics will not believe the rapidity with which the papaya tree grows from seed to maturity. Within a year's time the seedling is a tall tree, with trunk twelve to twenty-four inches in diameter, with dozens of its large, melon-shaped fruit hanging along its trunk. And the fruit, besides being delicious, is very healthful. We planted scores of papayas and were just beginning to harvest the first fruit when a typhoon raced across Manila with its seventy-mile-per-hour gale. Good-by papayas! The trees, of course, are nothing more than pulp: their roots are shallow, and it requires so little to blow them over. The day after the typhoon practically every tree was lying prostrate on the ground. That was a mournful day at Santo Tomas, but we succeeded in salvaging a few trees by propping them up.

The problem of irrigation was solved ingeniously at first by erecting bamboo pipe lines, fed from a single one-inch water line in the center of the garden, from which a riser was placed about ten feet high, with the bamboo lines radiating from it like the ribs of an umbrella. The water flowed down by gravity to oil drums or barrels, from which it was dipped out by watering cans and carried by hand to the plants. Later, when the garden detail was able to gain a slice of the camp's limited funds—which was considerably aided by the insistence of the Japanese commandant on increased vegetable production—money was found to lay out an adequate pipe-line system with concrete tanks for storage and a few hundred feet of precious garden hose.

At the beginning the Japanese permitted the Bureau of Plant Industry in Manila to send in seeds for garden use. This liberality did not continue long, and it became necessary later to provide them from our own plants, or to use our own cuttings. As food became scarcer it required stern sacrifice to put mung beans into the ground instead of into the cooking pot.

We had no means of obtaining commercial fertilizer for the ground that was rapidly being depleted by heavy cropping. Our only solution was to build compost heaps of parings from the camp kitchen, liberally interspersed with weeds—there were plenty of them—and then go through the regular ritual of turning them over and watering them down. In due time we had fertilizer of a sort, and it was rather amazing to note the difference in the rate of growth when it was applied to the hungry ground.

The Japanese commandants, who used to be transferred pretty regularly from one concentration camp to another, gave the camp vegetable garden considerable encouragement. Garden production was directly to their benefit, since it lessened the amount of food they were obliged to bring in for the internees. They per-



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mitted us to purchase garden tools from the outside, provided we paid for them out of camp funds; they allowed experts from the agricultural school to come in occasionally to give us advice on cultivation; and they even let us use a transit to lay out grade lines and ditches, although this instrument had been classed with cameras, and dire penalties had been threatened for its possession.

There isn't a question that they took great interest in the garden, and it was a show place for them to exhibit to visiting Japanese Army and Navy officers. No doubt they enjoyed the sight of American men and women stripped down to shorts and ragged shirts laboring assiduously under the tropical sun with shovel and hoe. I remember once we were directed to put on an exhibition for some Japanese cinema men who proposed to take movies of the garden crew at work. Most of the crew walked off the job when the cameramen approached, so the shots were not very successful.

I have often been asked: "Did the Japs force you to grow vegetables for them, and when you had a crop did they take it away from you?" The answer is "no." All crops we grew went to the camp hospital or the camp kitchen. At one time the commandant informed us that he wished three panels to be reserved for the use of himself and his staff to cultivate. This was in 1944, when food was becoming more and more difficult to obtain, not only for internees, but apparently for the Japanese as well. For the next nine months, up to the time of the rescue, the Jap guards worked their ground adjoining our own and made no attempt to take any of our produce, nor we theirs.

Toward the end of 1944, when the food problem became really acute—the internees were subsisting on about two-hundred grams of rice a day, plus what greens we could raise—the commandant ordered everyone in camp to work on the garden detail. At that time, we had lost so much physical strength because of lack of food that only a few were able to do more than an hour's light labor a day. Gardening tools, after three years of hard usage, were in very bad shape—spading forks had lost all but one prong, shovels and hoes were broken and bent, and most workers had to get along with wooden weeders or camp-made trowels for cultivating. It is quite likely that even had he wished to co-operate, the commandant was obliged to be deaf to our appeals for new tools because of their scarcity in Manila. Production lagged. To our amazement he offered special "rewards" for diligent garden workers: if one put in more than two hours a day

## The Waiting Presence

When clouds and shadows deepen till

The sea of life grows dark,

When winds of doubt and waves of fear

Assail my fragile bark,

I rouse the slumbering Christ who waits

For me to recognize

His presence in my heart and claim

The latent power that lies

Within my reach. Awake, O Christ,

And bid the tumult cease!

Arise in quiet majesty

And speak thy word of peace.

by Hazel M. Kerr

for a month, he (or she) would be permitted to buy tobacco or cigarettes at Japanese Army prices, which were just one per cent of the black market prices in camp. This offer, skeptically received but actually fulfilled as agreed, brought out stores of unexpected energy. If one didn't smoke, the tobacco could be traded for a pound of rice or even a can of corned beef. Production climbed in the last month before the rescue in January, 1945, to over 30,000 pounds of greens—enough to give everyone in camp almost a third of a pound a day. This wasn't particularly nourishing—it had little actual food value—but unquestionably it was a major factor in providing some essential vitamins for the internees' meager fare and in combatting the beri-beri that was so prevalent before the Army came in.

## Rainbow

[CONTINUED FROM PAGE 13]

meal to tide her over for a while longer.

One cold evening late in the following fall a dark mink came pattering downstream, now in the water, now along the stony bank—a small, snakelike, furry creature, of neither land nor water but hunting both that it might live; a short-legged, long-bodied, warm-blooded animal, all nervous energy and quick movement. The scent of a dead sucker drew the hungry mink with almost irresistible force, but, famished as he was, the cautious animal stopped a few feet away,

glaring and snarling. Even hunger pains could not drive him nearer. For more than a hundred years trappers had set their baited traps and deadfalls along the West Branch, until surviving mink had learned, at fearful cost, never to touch anything they did not catch and kill themselves. So the hungry mink swam on down through the rapid to the pool below.

Own cousin to the otter, and looking much like an otter in miniature, the hunting mink swam close to the bottom, eyes wide open, the slender body driven solely by the small webbed hind feet. The mink was perfectly at home in the water, but, unlike the larger otter, lacked the power and speed to run down a fish. He was content to search beneath the larger stones, hoping to corner some luckless fish hiding there. The school of suckers took instant alarm, but, instead of retreating under the rocks as they had when the otter threatened, they went threshing away through the shallows of the rapid. The big pickerel backed far beneath the log and presented a bold front, for even a hungry mink must respect those alligator jaws in an element not en-

tirely his own and where a land animal can live but a few minutes.

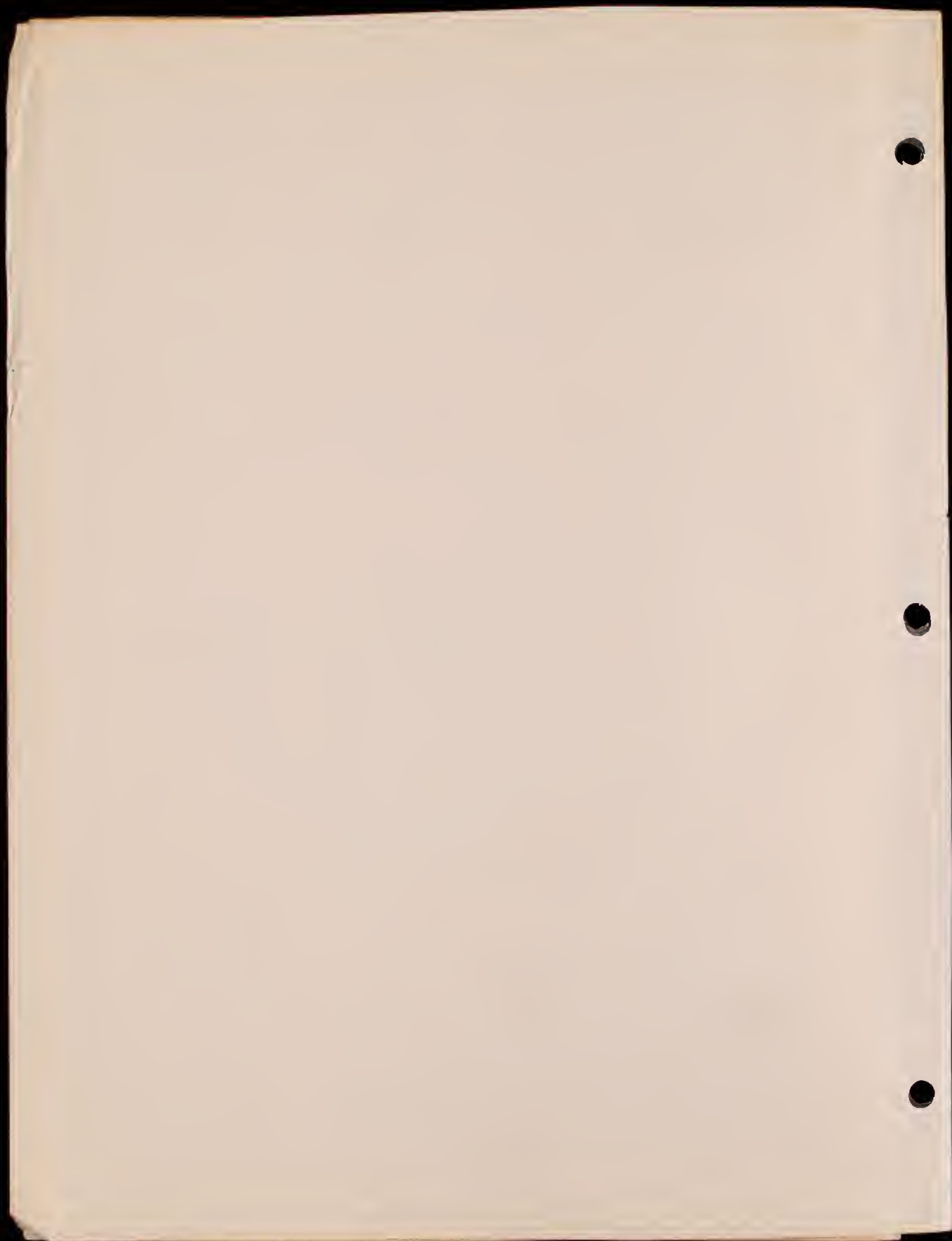
Numerous dark recesses under the stones yielded nothing. Then the swimming mink saw a brilliant fish and dashed at it, hoping to frighten it into some foolishness. A brook trout would have tried to hide away under a stone, or the overhanging bank, and thus it would have ended its days. But Rainbow merely flashed to one side and poised there behind the mink, staring at him with big round eyes. Angered at this show of indifference, the mink turned and charged again. Rainbow easily evaded the snapping jaws, well knowing that this slow-moving creature could not catch her.

By the next spring Rainbow was a large, deep-bodied trout. Spring is the mating time for rainbow trout, and her mate came swimming up from the wide river below and found her waiting there. He was a larger fish, and older, resplendent in nuptial garb. His flat sides were like the rainbow in shimmering violet and burnished red-gold. A spawning bed was swept clean upon a gravel bar where the eggs were dropped.

Rainbow had everything a trout could wish for and yet deep within her being was a mysterious urge—an inexplicable call for the sea. Without knowing why, after spawning, she headed downstream and swam on and on. Unhesitating, hardly stopping, she swam out of fresh water into brackish water and then into the invigorating, exhilarating cold salt water of the ocean.









spring 1946  
see last page



## **A Direct Call to Presbyterian Youth from the Youth of Mission Lands**

"And a vision appeared to Paul in the night; There stood a man of Macedonia, and prayed him, saying, COME OVER INTO MACEDONIA, AND HELP US.

"And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16:9-10.

## A CALL FROM AFRICA

Dear Friends in Jesus:

In the accompanying photograph you will see the picture of one who calls you to send us more new missionaries in order to help us with the Word here in the Congo. "COME OVER INTO MACEDONIA AND HELP US." Verily as you see my picture, do not imagine that I was always a Christian, I was a despiser of God's love and I surpassed to love evil. I surpassed to love the sins of the flesh, such as adultery, stealing, idolatry, witchcraft, spirit worship, and drunkenness. All of the days of my youth I worked for Satan. My father was a Paramount Chief of all of the tribe of Matadi. Before his death he established me in the Chieftainship and caused me to enter into all the evil customs of voodoo which are practiced on entering the Chieftainship. I was still only a child when my father died and I became Chief. All of the people welcomed me as Chief and we all rejoiced greatly. COME OVER INTO MACEDONIA AND HELP US. I remained in the Chieftainship a good many years, with Satan always in my breast.



Lumbala Nicholas

Eventually two missionaries came to my village and held evangelistic meetings every night. Every night they were held in my village I was quite drunk. COME OVER INTO MACEDONIA AND HELP US. But on the last night I went to the meeting to hear the preaching. I did not hear well nor understand everything that was said because I was so drunk, but this one word I did hear, "If there is anyone here tonight who wishes to come to Jesus, let him come." Then I heard a little voice inside me saying, "Get up and go." Today I am called a teacher of the Word because those two missionaries agreed to come to us here in Congo and seek the lost.

My Christian friends I greatly rejoice that God called me to be a preacher of the Word among my own people. I have the task of personal work and I am a traveler for Christ in order to tell my people the Good News of Jesus. In my travels I see many places which have not known Christ. Would you not rejoice to come and work among the Congo people? Come and help us in the preaching of the Word, I beg of you in the Spirit of Christ.

I am a very unimportant person but I wish to ask you if you do not wish to come over and help us. The Macedonia of our day is but the Congo, which greatly needs many more missionaries. I feel the burden of my people who are lost in sin. I know their great need of missionaries such as those who have already come to teach us. So won't YOU come? Read Isaiah 6:8. COME OVER INTO MACEDONIA AND HELP US.

*Lumbala Nicholas*

(Signed) Lumbala Nicholas

Mr. Lumbala Nicholas, c/o A. P. C. Mission,  
Lubondai (Tshimbulu), Congo Belge, Africa.



## SEND US MORE MISSIONARIES

Dear Young People:

I am so glad to be in America so that I can give you the messages I brought all the way up from Brazil.

First, I want to give you the message of love from our churches and young people all over the country. We love American people through the missionaries and because of what they have done and are doing for us. We love the United States, not only because it is a country of liberty and hospitality, but because of the missionaries, who come to Brazil to give to many others the treasure of Jesus' love. We love missionaries, because they "let their light so shine before men, that they may see their good works, and glorify our Father which is in Heaven."

My father, who has been a Presbyterian minister for almost twenty-nine years, first heard about the Lord's love from a missionary and he was brought up in a missionary school. I think you have heard about it, because it is your school—a present and a blessing to Brazilian people. It is called the "15th of November School," the name commemorating the date of the establishment of the Brazilian Republic. It is located in the city of Garanhuns, in Pernambuco State. Garanhuns is a very important center of North Brazil Mission.

There it was I went to school, and there I had wonderful experiences that I will always carry with me through the years. I had gone to grammar school in a government school. As the country is officially Catholic, there we had required Catholic services every day and everybody was supposed to take part in them. But my father got special permission for me to go out of class at that time. Of course, at first, I lost a lot of friends who could not associate with Protestants, but soon they all came back and for some reason I never could figure out, we were better friends.

How I enjoyed those Bible hours when I went to our missionary school! And the best surprise I had was to see that the Catholic boys and girls enjoyed it as much as I did. It was free for them to come or not to come, but they all did come and enjoyed it.

It was there that I first learned to sing, "Old McDonald Had a Farm," "Good Night, Ladies," and some other little songs. I will always remember the day we had a play in English. We were so proud to present it! Of course Dr. Swetnam, our President, had to translate it for us, so we would know what was going on and the actors and actresses would know what they were talking about!

Now I will give you the special message I brought from all the Christian people in Brazil:

"Send us more missionaries! We need them and we love to have them working with us for the Lord's cause. We welcome missionaries to our country and to our homes and hearts."

*Heline J. Cortez*

Mary Baldwin College, Staunton, Virginia  
(Home address, Fortaleza, Ceara, Brazil)



Heline Cortez

## A MEXICAN CALL TO PRESBYTERIAN YOUTH

**BIOGRAPHICAL NOTE:** Moises Rizo, at twenty-seven years of age, is now finishing his first year in the Presbyterian Seminary of Mexico. A short four years ago, when Moises began to hear the Gospel, he would have considered a madman the person who would predict such a foolish thing! Born and reared in the average Catholic home in Morelia, Michoacan, where the Presbyterian Hospital, the Sanatorio La Luz, is located, he was accustomed to all the religious practices common to that average home. There was an interminable series of masses which were only partially understood even by his elders. There was the most profound respect for the many sacred images, and there were pilgrimages to sacred shrines which were always interesting to him as a small boy because of the exciting mixture of magic and circus, but Moises and his family had not the slightest idea of what the Gospel of the Love of God in Christ might be.

At eighteen years of age he became a tailor. The salary for his work soon enabled him to embark upon a life that caused his mother to pray that God would either reform him or remove him from this world. At twenty-three, he began work with a Christian tailor who talked to him about the Gospel for two years before Moises was willing to visit the local Presbyterian Church. This concession on the part of Moises, however, was the beginning of a new life for him, a life in which Christ was to be King.

The conversion of this young tailor turned out something like that of the tent-maker of Tarsus. He could not be content with taking only a passive part in the new life he had espoused. It was not long before he was enrolled in the Bible School which is run by the Presbytery of the South, and two years later he entered the Seminary to prepare himself to be a minister of Christ in his Church.



Moises Rizo

Dear Friends:

Being a Mexican Presbyterian, I feel a very great desire that the Spirit of the Lord may touch the hearts and move the wills of many American Presbyterian young people to come to Mexico to aid us in the great work of the evangelization of the people and the strengthening of our National Presbyterian Church.

My country needs you, young people, because Mexico, our beloved country which is so religious, is nevertheless perishing in the darkness of idolatrous worship, serving and worshiping as queen of Mexico and empress of the Americas the supposed apparition of the mother of Jesus on Guadalupe Hill instead of walking gladly and confidently by the side of Jesus the Savior.

How I would like for many of you to come and help us teach my fellow countrymen all that God has done for them, and great will be their well-being if they recognize Christ as the real King of their lives! We need you because we are relatively few among the millions around us. Our beloved National Presbyterian Church does not have sufficient ministers and lay workers to take care of all the field which calls to us for help. We appeal to you in the name of Christ to come and help us. As Paul answered the Macedonian call, answer now this Mexican call.

(signed) Moises Rizo

Sr. Moises Rizo, Presbyterian Seminary,  
Mexico City, Mexico



## FROM A CHRISTIAN DEPUTATION TO JAPAN

In the Fall of 1945 a deputation of four Christian leaders was sent from the Protestant Churches of North America on a good will visit to the Christians of Japan. The members of the deputation were Dr. Douglas Horton, Bishop James C. Baker, Dr. Walter W. Van Kirk, and Dr. Luman J. Shafer. This official report entitled *The Return to Japan* has been published by the Friendship Press, New York. The following excerpts from this report (slightly adapted) are used by permission.



“It is the conviction of our deputation that the situation in Japan presents an unparalleled opportunity for aggressive evangelism. The people are ‘shocked and hurt and humbled and miserable,’ as one Christian expressed it. They are spiritually impoverished. Mr. Tomita, the director of the Union Church, said in his farewell address to us, ‘Japan has lost its basis of moral conduct. Even loyalty to the Emperor is being questioned. The Japanese spirit is in great trouble and confusion—Japan must rise up out of this despair with Christ.’ In all our conferences, Christian leaders felt the burden of a responsibility for evangelism.

“Non-Christian leaders also view the moral plight of their country with deep concern and many are turning to Christianity for help. Former Premier Higashikuni formed a committee with Dr. Kagawa as one of its members to work for moral renewal. This committee is now vigorously at work. Prince Mikasa, a younger brother of the Emperor, has manifested his interest in it. The granting of an imperial audience to the members of our deputation is not without significance in this connection also.

“The reports show that a majority of Christian leaders believe that there will be opportunity for large missionary service in the new situation that is developing in Japan. It is clear that so far as the schools are concerned, a number of missionary teachers will be desired as soon as the schools are in full operation and living conditions permit. It is our opinion that this generally favorable attitude toward missionary work will tend to grow as the months pass and a new pattern of missionary relationships develops.

“The whole matter was curtly summed up by a newspaper man whom we met in Tokyo: ‘If you people (by which he meant us Christians) don’t get in here soon, it will be the greatest crime in history—but I don’t necessarily mean that you must flood the place with missionaries.’ What the Japanese Church needs are our genuine interest, our prayers, our financial aid, a few experienced missionaries immediately and more later—when they are asked for.”

## FROM A MISSIONARY IN CHINA

The following paragraphs are excerpts from a letter written by Miss Margaret Sells from Hsuechowfu, Kiangsu, China, on March 10, 1946. Miss Sells was among the first group of missionaries to return to China. They left Houston December 22, 1945, and arrived in Shanghai January 21, 1946.

"On the evening of our second day's travel we arrived at Hsuechowfu. It really was a thrill to get back there and to see the smiling faces of our dear Chinese friends awaiting us at the station. How good it was to see those whom we knew—and we began to feel that we were home.

"It was on a Friday night that we arrived in Hsuechowfu. On Sunday we went to the West Gate Church. I wish that all of you could have been there with us to see the inspiring sight. 'What was there about this church service that was so unusual?' As I sat and looked over the great congregation (practically every seat filled, even to the two upstairs balconies); as I listened to the hymns sung with such spontaneous enjoyment, the thought came to my mind: 'This great church has come triumphantly through the Japanese occupation increased in numbers, in faith, in zeal!' The words of Christ are so vividly fulfilled: 'Upon this Rock I will build my church and the gates of hell shall not prevail against it.' Yes, for it is here that the worst effects of the Japanese persecution were felt by the Christians. Twenty-four of them were held in 'durance vile' for seventy days during which time they were subjected to cruel beatings, the inhuman 'water treatment' and other brutalities, conceived of and carried out by their sadistic persecutors. In recounting some of their experiences to us, one evening soon after our arrival, they emphasized not the malice some might expect them to feel toward their captors, but rather, did they declare the grace of God which brought them through such a trial and gave them the strength to stand fast at that time, as well as in the days to follow. With such Christian leaders as these, one cannot wonder that the church has grown and progressed even during the times of testing.

"It is a difficult time for them. The future is uncertain; our status out here has changed somewhat. We are looking upon a new China, but that China is looking to America. She needs our help—economic, educational, medical, and most of all, spiritual. 'Let us labor while it is day. The night cometh when no man can work.'"



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M.  
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28.



## FROM A CHAPLAIN IN KOREA

The following paragraphs are excerpts from a letter written to the Executive Committee of Foreign Missions by Chaplain Thomas M. Hunter of the U. S. Army from Andong, Korea. The letter was written on January 9, 1946, and was received in Nashville January 28, 1946.



"I am a Southern Baptist on duty here with the occupation troops in Korea. I have had such pleasant associations with and such admiration for your mission work in Korea that I felt compelled to write you. I don't know what contact you have with the work here since the war, for I haven't been able to find any of your American workers.

"I have been over most of Southern Korea (Presbyterian U. S. and U. S. A. allocated to Southern Korea) and everywhere I go I see marvelous results of your work here. The Chaplains as well as all the troops were amazed to see Christianity so well developed here. In fact it seems to be already indigenous. The Japanese suppressed Christianity but it is still the most active, vital, and I believe the most numerous religion here.

"There's hardly a town where I haven't found at least one Presbyterian Church, and in Taigu (Presbyterian U. S. A.) there are at least fifteen. I've seen several of your schools. Our 6th Division Headquarters has been using your beautiful school at Chunju (Presbyterian U. S.). However it's moving out next week.

"I believe Christianity is beginning its greatest period of progress in Korea now. They all seem willing and anxious to hear the Gospel and to learn more about Christianity."

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### QUALIFICATIONS FOR CANDIDATES

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4. Education—Liberal arts education with additional study in specialized field, plus at least one year of practical experience in this country.

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Doctors	Industrial men and builders
Nurses	Office assistants
Educational men and women	Radio engineers
Single women for Women's and Girls' work	Teacher for missionaries' children

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For further particulars and for application forms write to

RICHARD T. GILLESPIE, *Candidate Secretary*  
Executive Committee of Foreign Missions  
Presbyterian Church, U. S.  
Box 330

NASHVILLE 1, TENNESSEE





LETTER FROM REV. WILLIAM C. KERR

Dai Ichi Hotel  
Tokyo, Japan  
Jan. 16, 1946

Dear Dr. Hooper:-

Tomorrow is the day I should have started for Seoul, but today's plane was grounded on account of bad weather, so the whole schedule is put off a day. The number of obstacles that have arisen to keep me from getting to that place is either humorous or tragic. I don't know which. At least, everything but the weather is finally placated, and now if the weather would only come to terms I could really be off. I go with the blessings of our unit, which is responsible for keeping in touch with the religious situation over there, as well as the educational, but so far has not had the opportunity to do so.

Before I get over to that very different situation across the Straits I want to clear off some of my notes on Japan.

It may be some months yet before permanent missionaries get back here. The details are under consideration here at the present time. Some of the church leaders have taken the prospect so seriously that they are lining up possible places to live. Three places are on the list now, one the residence of a Japanese, and the other two the Walser and Garman residences. The three could house from fifteen to twenty individuals. Furniture would be necessary. The Swiss people who are in the Walser house now are desirous of selling their furniture to whoever follows them in the house. It is said to be in good condition, possibly a little on the expensive side, and they want dollars for it. Mr. Durgin is well acquainted with the situation, and thinks it would be well for some Mission body to accept the proposition, in view of the difficulty there would be in getting furniture anywhere else at present.

Not long ago Miss Kawai asked me to address a meeting of women educationalists on Education for Democracy. When I think of the efforts of the militarists to stamp that idea out of the minds of the people, even before the beginning of the war, and the danger there would have been in discussing the subject at all just last summer, I realize again what tremendous strides have been made during these months. The idea, however, never was driven from the minds of the people. That it has remained there is evidenced by the avidity with which they take up a serious study of the matter now. They know that they have never had an adequate knowledge of the implications of the word. Now from all sides comes the demand for further explanation. An officer from the Kyoto region comes in to tell of how the demand was made on him to tell what it means, and how he stressed his belief that the teaching has its basis in the words and life of Christ. The newspapers, the magazines, echo the word. Someone at the lecture that I addressed took down notes, and then brought them around to me to get authorization for publishing them in a magazine. The ideas expressed were simple and practical. Have a real democracy in the home, working on the principles of equality and mutual responsibility. Carry the democratic training still further in school, having libraries, banks, courts and the like carried on by the pupils themselves. And for the education of the adults themselves in democratic ways, make use of a neighborhood organization found in every part of Japan, through the grouping of ten to twenty families together for the purpose of carrying out government orders. These groups never functioned as discussion groups: the secret police would have known everything that was said. But now that freedom of discussion has come, let these be the counterpart of the New England Town Meeting, which cradled democracy in our land.

People come asking for English books on democracy to translate into Japanese. One day comes a man from Tokyo, and the next a man from Osaka; and many more would doubtless like to make the same request. Here is America's chance to tell what it is that has made her great. Can it be expressed in such words and in such life that these people with their great hunger will be satisfied?

The representative of another magazine comes and asks for an article that will tell the attitude of the Western world on suicide. Japan has lauded suicide, and at the very least has condoned it. But that attitude is an anachronism now, like so many other ideas of this feudalistic society that has lasted up to the middle of the twentieth century. "Tell us just why it is that suicide is wrong". There is the demand. And the answer given is that Japan has never yet recognized the worth of the individual. And just as the idea of democracy is carried back until its origin is found in Galilee almost two milleniums ago, so the thing that makes it impossible to laud suicide any more is found in the teaching of the one who told of the worth of the individual in the eyes of God. Japan has been in the grasp of a great negating philosophy of life that owes its origin to Buddhism. The replacing of such an idea as the glory of suicide with the opposite idea of its shame calls on Christianity to come to the fore in training Japan for the future.

A woman pastor comes with her problem. Before the Union her church was Presbyterian. The church home was burned out in one of the raids. The congregation meets around in the homes of the members who have any homes left. But that is not the problem. Not a word of complaint. Not a hint that financial assistance would be welcome. Not a look to show that such a thing is even thought of. No, it is something quite different. It is that a great opportunity is present, and there are many adversaries. She has seen the doors of a normal school begin to open to the Christian message. Unbelievable. Anti-Christian thought has been entrenched in the normal schools of this land. The children of Christian parents all over the country have had to endure the taunts, the ridicule, the threatenings of teachers who have graduated from these normal schools. Can any good thing come of Nazareth?

Our friend was normal school teacher once herself, a music teacher. At that time she won two or three to her faith. One of these is now teacher and matron of one of the dormitories in this school. She suggests to her old teacher that she talk to some of the girls in that dormitory. Informal talks turn into a Bible study group. The number grows to seventeen, and meets two or three times a week. Then one of the other teachers scents trouble. The attention of the principal is called to what is going on. "Sorry, but you will have to stop using the school for that purpose". Already five of the seventeen have been baptized, this last Christmas-tide. They can't be abandoned now. If they can only be carried until their graduation in March, by that time they will be able to stand on their own feet, and they will go out to their work as teachers ready to scatter the seed for a fresh harvest in each place to which they go.

But there is no church building now to take them to. Dormitory rules are stringent, and they cannot go far away. Where can they meet? That is the question. All sorts of places have been considered, but they won't do. Then it comes out in the conversation that the Imperial University YMCA is not far away. But that is for men. Surely girls would not be welcome there. "Wait a moment, I have the card of the secretary of that association in my pocket this very moment." A note of introduction is written. And the next time the woman pastor comes she tells of the first meeting of the class there, of the addition of two of the teachers to the class, and the warm welcome that the Y gives to this group of girls. Now they can be carried on until they graduate, and then there will be five of them left to be the nucleus of a group for the coming year. That was the problem. And this further problem. "What are you, you bringers of freedom to this people, going to do to pry open still further the doors of the normal school system and let the winds of freedom sweep through there too?"



Another school teacher comes. She heard that talk on democracy the other day. She belongs to a school whose doors were closed two years ago. Why? Because they were burned or bombed out? Well, the incendiaries did fall there, and school buildings and dormitories and teachers' residences went up in flames one night. No, that was not the reason. They can even now squeeze a hundred girls into some sort of quarters and start in over again, and this is what they plan to do. But their principal, a baron, was a dangerous man in the eyes of the military. Why, he wrote, even before the end of the war, a book on Postwar Woman's Education so far-seeing that even now, after Japan's defeat in the war and the coming of a new regime, that book can be published without a single change. That is the type of man he is, that is the sort of idea he had, and that is why the school headed by such a man had to be closed by those leaders who are now discredited in the eyes of the nation and of the rest of the world.

The teacher produces half a dozen copies of that same booklet. "You are going to Korea. Won't you take them, and distribute them over there?" Of course I shall, for the New Korea and this New Japan can get together on a basis such as this. And they will, given time for taut feelings to relax, and mutual regard, based on real worth, to be cultivated again.

Good old Senji Tsuru, a seminary mate of years back, a valued friend all these years, and the one who braved the threats of the guards of the internees' camp in Yokohama to give almost literally, the clothes off his back to those who had been herded in there with no chance to bring in their own belongings - Senji the principal of Ferris Academy in Yokohama, spied me out and came with his greeting. The war never made a bit of difference to a friendship like that. No time then for more than a greeting, but the promise of a coming day when we could get together and bring that friendship up to date.

And there comes Mr. G., he who attended so many of our mission meetings and helped so much in making Mission and church see eye to eye. He is so thankful that the Christian church has been freed from the danger of State-controlled paganism, but he wants to have it made sure that the same entity does not rise phoenix-like from the ashes of this present fire of cleansing. It is a cry that is voiced by many, that the forces of freedom do not release their grip on things until there is absolutely no danger that latent forces of reaction will bide their time and then come out into the open again. Imagine that - people actually wanting their country to be occupied indefinitely, until the future is assured from the threat of the forces of reaction within. I have heard Japanese say that the Allies should stay here for ten years.

Mr. Miyoshi, in his sermons, continues to drive home to his people the idea that the Tokyo and the Japan of today are like the Jerusalem and the stricken Israel and Judah of the ancient world. Japan too, at least the Christian part of Japan, must learn to be the Suffering Servant, to learn God's will and sacrificially to carry it out, to follow the Christ who went ahead bearing his cross. For several weeks the message was from Isaiah. For several more weeks it is to be from Jeremiah. But an intervening message took the longing and the prayer of the exiled Nehemiah for his smitten nation, and challenged the Christian forces to have that same yearning for their smitten country, at the same time realizing that, as in the case of Israel, it was sin that had brought them to this pass.

I plan to spend a month in Korea and then come back here again. Circumstances might shorten or lengthen that period. Probably other trips will follow. Every day of this life is a challenge, or a series of challenges. You see, I have been converted from a "bombing research analyst" to a "religion expert"!

Greetings to the loyal backers at home.

Very sincerely  
William C. Kerr

CI and E Section  
GHQ SCAP  
APO 500, Advance Echelon  
c/o Postmaster, San Francisco, Calif.

THE BOARD OF FOREIGN MISSIONS  
OF THE PRESBYTERIAN CHURCH IN THE  
UNITED STATES OF AMERICA

156 FIFTH AVENUE  
NEW YORK 10. N. Y.

January 29, 1946

To the Missionaries of the Korea Mission

Dear Friends:

Two letters from Korea have just been received which contain items of general interest to all. The first is from Rev. Min-soo Pai who went to Korea as an army interpreter last November. The second is from Dr. John D. Bigger.

Rev. Pai wrote on December 14, 1945, from which I am quoting as follows:

"I wish I could tell you the details of different experiences in Honolulu, Johnston, Kwajalein, Guam, Manila, Okinawa, Tokyo and Seoul by four motor planes. It was terrible to see the destruction of Manila and Tokyo. I did not see any of the Japanese smile. They were all sad. Thousands of the poor people were grouped here and there to get something to eat. The whole city was dark and quiet. On our way, we found that the Korean Y.M.C.A. building was standing alone. It was a miracle. We went in and met some Korean students who welcomed us with great surprise. Later on, some more students came in and had a long talk over many things.

"According to the reports of the Koreans in Tokyo, our people everywhere have been suffering terribly. The students group decided to send five students to Hokkaido to find out the situation there. We were told that about 80,000 Koreans in the island have nothing to eat, wear, or shelter. We heard this not only by them but many G. I.s who had been there said the same thing. Therefore, we contributed some money and about ten pounds of vitamin pills to the five boys who were leaving immediately. The students and some other Koreans treated us to a Chinese dinner. Can you imagine that we could sing the Korean National Anthem in the city of Tokyo?

"It was pretty to fly over Tokyo, Fuji Mountains and Eastern Sea of Korea, but more beautiful to look down upon the rivers and mountains in the land of Korea. It was a victorious entrance for us to fly over the city of Seoul and land on Kim-Po Air Field near Seoul. I let you guess about my feeling at the moment we landed. While we were driving into the city, American and Korean flags were flying everywhere. There were more smiles and laughings among Koreans than the people in Japan and the Philippines.

".....I stayed at home for two nights and then came back to Seoul. But I could go home almost every day while I was working for about ten days in the Capitol building. I could meet many friends while I was in Seoul. They were Hellen Kim, George Paik, Uk Kyum You, Kyung Ho Park, Rev. Youn Ha Young, Rev. Kwansik Kim, Dr. Sungnak Kim, Dr. Yongsul Lee, and many others.

"Since the members of the Korean Provisional Government came back, the Christian ministers in Southern Korea had a conference for the unification of Korean Churches. The Methodist and Presbyterian Churches agreed to unite even though the Church in the North was not able to attend. I do not know how it will go in the future, but so far it was carried.



"During the convention, they invited the officers of the Military Government, such as General Arnold and some others, and some members of the Korean Provisional Government to speak for them. Mr. Kim Koo, Dr. Syngman Rhee, Dr. Kyusik Kim, and Mr. Um Hang Sup gave splendid speeches. They were just like sermons. I thought Dr. Kyusik Kim was a communist, but he was a good Christian as far as his speech was concerned. Let us all hope and pray for Korea to be a Christian nation. It is always gratifying to me to think that all Koreans are singing the National Anthem which is a Christian song.

"The price of everything is going higher and higher. Here are examples: fifty yen for a bushel of rice; fifteen yen for a pound of meat; five yen for an apple, ten yen for a pear; two yen for an egg, sixty yen for a chicken; ten yen for a pair of straw shoes; three yen and fifty cents for a package of matches. But many ministers of churches and school teachers get only three hundred yen to four hundred yen. The Japanese took about 80% of the rice before Korea was liberated.

"When I left New York, I received \$1,149 from different friends for helping the needy ones in Korea. I am helping but it takes time to find out the real needy ones. I want to find out the way that I can make a connection with the friends in northern Korea to help. It has been harder to do this kind of work because I have been moved down to Chunju, Koonsan. We were in Seoul for only about ten days, but all of us were spread out in different provinces. There are plenty of supplies and money among the people, but everything is so expensive.

"All Christians in Korea are waiting eagerly for the missionaries to come back and help them. The leaders and the members of churches are hungry for comforts and spiritual leadership. At the Presbyterian meeting at Chunju, it was decided for all members to stop communion service until next April. They understood that they were not worthy because they had been serving two masters. They feel ashamed to worship God and to go out to Shinto Shrines. As soon as we have complete freedom, there will be a great revival movement unless the communists take power.

"I have been well received by all friends and churches. The people everywhere are expecting me to help them in many ways. There are many interesting stories to tell you, but have so little time to write. I have been writing this letter for about a month.

"May God bless you all and your work. With love,

Sincerely yours,

Min-soo Pai

M.G.H.G. XXIV Corps, A.P.O. 235, c/o Postmaster  
San Francisco, California

Also add to address: Please forward to ILSAN ( — 44) Korea"

Accompanying Rev. Pai's letter was a list of needy people whom he had already helped with the money contributed last fall by American Christians.

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Dr. Bigger's letter of January 11, 1946, from Seoul, Korea, has the following of common interest:

"On arriving here I was much surprised to learn that they expected me to stay and take the position of advisor to the Department of Public Health, medical section of the Military Government.

"Conditions here are different from those in the Philippines, as there is no organized government. The Military Government has taken over all the work that the Japanese Government left. They have no one in this department who has been in Korea or who knows the customs of the country. As they are making laws that effect all hospitals, doctors, nurses, medical supplies, etc., I feel that I can contribute materially in helping to establish modern, Christian principles. They have provided a pleasant room and board at the Chosen Hotel, officers' mess, for the present.

"There is a rumor that the 38th parallel border will be lifted next week. That will double the work of our government, also its responsibilities. They are already shorthanded.

"Mr. Shin, Mr. Genso's assistant, was in today and told me that all personal effects of the missionaries had been sold at public auction. They charged 20 per cent for doing it, and the balance deposited in the Bank of Chosen. Mine came to ₩77.14. At the present rate of exchange 15 to 1, it makes the price received for all of our household effects at only \$441.

"Le Maksa (Pastor Lee) said that the United Church organization had collapsed and the different denominations had appointed committees to consider union. They were conducting a Women's Bible Institute in our building and most of the churches are operating again.

Sincerely yours,

John D. Bigger

"P.S. We have no paper, typewriters, or hardly anything else here to work with."

"The papers in the United States greatly exaggerated the demonstration we had here last week. The local Korean papers printed only part of the five-year plan, so the people thought they were being turned over to Russia. So they proceeded to have a parade in their usual way of expressing themselves. It would not have amounted to anything if a few communists had not taken advantage of the situation to assassinate the editor of the conservative paper here!"

P.S. We are also giving you excerpts of a later letter from Dr. John D. Bigger, dated January 5, 1946:

"How times flies! It does not seem as if I have been here two weeks already but I suppose it is because the time has been fully occupied. In spite of the cold weather, down to zero F., I have been quite comfortable here at the Chosen Hotel, a nice large room and bath to myself. No one below the rank of Lt. Col. stays here so it felt strange at first but I have met several officers who know friends of mine, and I am constantly meeting old friends among the Koreans.

"Through the officers here and at the office, I am getting acquainted with all phases of the occupying Military Government. The office in which they have asked me to assist is the Medical Services section and already we have passed rules that directly affect our mission work; first, all Mission hospitals and leprosaria in operation are to be assisted until the missions are able to take over; the other action was that doctors graduating from Western Medical schools will not have to take regular examinations but a special one on credentials, etc. Under the Japanese they made it almost impossible for our doctors to get a license. While the U.S. Military Government is the governing body, they have what is called a counterpart, a Korean who has been selected, for his ability, to take over that department as soon as he is able.



LETTER FROM DR HORACE H. UNDERWOOD

March 12, 1946  
 Office of Military Governor  
 USAMGIK APO 235  
 c/o Postmaster  
 San Francisco, Calif.

Dear Friends:

A letter from Dr. Hooper dated Jan. 31 addressed to Dr Biggor and myself, and a letter from Dr Sutherland dated Feb. 6 and sent to Dr. Williams and myself, came a few days ago. As these letters chiefly concerned Sovereance, Dr Williams and I turned these letters over to Dr Biggor, asking him to go into the matter and if possible answer these letters. Dr. Biggor gathered a good deal of material in answer to the questions in these two letters but, as he is leaving this morning for an extended trip thru southern Korea for the Dept. of Public Welfare, he turned the material over to me and asked me to write the letter itself.

Sovereance itself has on hand at present in cash and to be expended at once only about.....Y 100,000.00  
 Borrowed from the banks on annual repayment plan..... 300,000.00

Expended before end of war on new bldg 160,000.00  
 (work thus far done is almost a total loss)  
 To finish (actually to rebuild) above class room bldg. 1,300,000.00  
 Repairs to heating plant, etc., now in bad shape 500,000.00

Income and Expenditures are about as follows:

Income:	Hospital fees, etc. --- Per Month	Y 100,000.
	Student fees	10,000.
	Korean L.dowment	16,000.
	Military Government Subsidy	190,000.
	(Salary Different)	
	Total per month	Y 316,000.
Expenditures:	Supplies - Per mo.	100,000.
	Salaries - " "	225,000.
		<u>325,000.</u>

Thus, so long as the MG Subsidy is continued, they come near to making ends meet though this takes no account of such items as upkeep, etc.

Hospital beds now 200; recent average number of patients - 180  
 Medical school enrollment - 470; Nurses Training School - 188

The hospital supplies of linen, blankets, gowns, sewing machines, microscopes are completely exhausted -- they have nothing. Many other items also are very short, almost non-existent.

Building: Sovereance desires to build a new O.P.D. building on the vacant lot, and Dr Biggor stated last night that one glance at the present quarters would convince any one of the urgent need. No estimates as to building costs are possible at present. (My own guess would be that it would cost Yen 5,000,000 to Y 10,000,000. This is based on the current opinion that the yen is really about 100-1 in relation to the dollar.)

Dr. Paul Choi, the President of Severance, hopes very much that he can be "invited" to come to America to lay the condition and future of Severance before the Boards and before the people in America. Such an invitation would have to come through War Department channels to the Military Government, I believe.

Dr. Bigger reports that money cannot now be sent. Actually before this you doubtless know that arrangements have been made for transmission of money through the War Department. Such money apparently could not be sent to an institution like Severance, but seemingly could be sent to Dr. Bigger or some other person here for that or any other institution. However, it would have to be sent at the ruinous rate of 15-1. Many people here believe it would be better for the Boards to authorize their representative here to borrow money for such institutions, payment to be made when an equable exchange rate is set up.

Dr. Bigger reports on hospitals in other parts of Korea, such information as he has been able to gather:

Taiku: Running under Korean management; in great need of re-equipment and general repairs.

Andong: Closed, building used as a school by Koreans.

Chongju: Used as barracks by U.S. troops; Dispensary building used as school.

Pyongyang: Running much as formerly in controls but has many general needs.

Chunju: Run as a private hospital.

Syonchun: Doing fairly well, Russians have taken all beds; Koreans have asked for return of Dr. Smith.

Kangkei: Doing well under Korean Dr. Pak.

Songdo: (Dr. Bigger's notes here are not clear). Apparently part is being used by Army, and part for some research work under the University. (Am not sure from pencilled notes.)

Wonsan: Run as private hospital.

Hanheung: Taken over by Koreans, occupied by medical college.

The above completes the notes and reports prepared by Dr. Bigger, and I think answers in the main the questions asked in your respective letters re Severance and re hospitals in general. It should, of course, be understood that even where needs for repairs and equipment are not mentioned all hospitals and all other institutions are in need of such assistance.

Dr. Bigger did not include in his notes what he had to say regarding shipment of goods to Korea. I hope he has written you direct but I will try from memory of his conversation to inform you. Probably you can get this information in Washington.

1. Goods must be sent at expense of the sending organization (actually relief goods from Hawaii are being shipped at government expense).
2. Goods sent must not exceed 500 measured tons per month.
3. Perishable goods and foods must not be sent, only food needed for infants and for sick.
4. Relief organizations may not send more than two representatives to the field.
5. There was a further clause about relations and coordination with UNRRA which I can not quote from memory.

I think this covers all the material given me by Dr. Bigger who was unable to write himself on account of his departure on this trip to southern Korea.

In re-reading your letters, however, I note one or two things which apparently have not been taken up.



Question of Military Government Taking over Hospitals:

Thus far this has not been done in Korea, and neither Dr. Bigger nor I have heard of any such plan. It certainly cannot be counted upon.

Additional Needs of Severance and Other Institutions:

I am surprised that Severance has not specifically asked for a large sum for the general repair and rehabilitation of the institution. Altogether, aside from the upkeep of the institution as it stands or for a new building, I am sure that a fairly large sum will be needed to clean, to repaint, to refinish floors, to replace beds that are almost unusable, glass, etc.

Among these should be a considerable amount to remedy the present water situation. Increased population, plus leaks in the water system, have so reduced the water supply of Severance that it is impossible to get water above the first floor! This in a hospital! The situation will eventually be remedied by large scale increases in the water supply and pumping systems of the city. To expect this within a year would be highly optimistic, and it seems more likely that it will be much longer. However, it should be possible to build a small tank on the street with a pumping system. I should think that this could be done for, say, Yen 15,000-20,000 (almost a guess!) This illustrates the spread of needs.

Speaking for myself, I would say that the Boards in New York or the Cooperating Boards might well appoint someone as their representative in Korea who could hear the Severance requests and pass on their necessity and priority. Such an individual might place certain phases of repairs and cleaning, in the interests of sanitation, above some more showy needs asked for by certain parties. This, however, is only my personal opinion on which I have not had opportunity to consult Dr. Bigger.

I understand that Dr. Bigger has written earlier in regard to CCRA's questions on shipping, which will doubtless have answered the questions on this phase of the matter in your letters.

In regard to other matters mentioned in Dr. Hooper's letter, I will say that the missionaries now on the field (former missionaries) are drafting a letter to go to both the Boards which will take up these questions. In connection with this, I am securing from the XXIV Corps Chief of Staff an official statement as to the radiograms sent by Corps in regard to return of missionaries.

The cable rates between Korea and the United States for cables to personnel under the War Department are now exceedingly low. (Yen 30 for a twenty-five word night letter to be delivered in New York in approximately thirty hours.) I would beg to suggest that, in case of urgency, advantage be taken of this, especially as the mail service has been greatly slowed by the discharges of large numbers of air force ground personnel. Letters which came in ten days in November and December are now taking from three weeks to a month for transmission.

Hoping that the above information, largely assembled by Dr. Bigger, will be helpful to the Boards and will bring to Severance and other institutions early and adequate assistance, I am

Yours respectfully Horace H. Underwood

P. S. Commander Williams was mistaken in the idea that Severance contemplated buildings on the street for rental purposes. There is no such plan at present and the "partly completed building" is far back from the street.

Please Share This Letter With Other Friends in Your Church

# Korea Home Letter

327 E. Choctaw Ave.,  
McAlester, Oklahoma  
April 1, 1946

Dear Friends:

We hope that our next Home Letter may come to you from Korea. The papers say that soldiers' wives are to be given joy rides to Korea after May 1, and it is a million times more important that missionaries get out there, especially the older ones, each one of whom would be equal just now to a thousand soldiers. Of course, we do not have as many votes as the soldiers and their wives, so we may get left. We hope to sail about August.

Incidentally, those soldier wives are going to get the jolt of their lives when they get out there and have to live in mudwalled, windowless rooms 7½ feet square and do their cooking with charcoal fuel out in the yard or in the open walled kitchens in zero weather or worse. It is all right for missionary women to sleep on army cots in those surroundings, because they will be there to help their people and be busy and happy among them, able to talk freely to them, but it will be no joke for a lot of women who have always lived in the relative luxury of America and who will be there well, just to be there.

## News From Korea

The news from Korea is not very inspiring. The Russians have the north half of the country—where we lived, and are said to be doing more terrible things even than the Japanese did; robbing, looting and abusing women. Even General MacArthur is not allowed to go into North Korea. They are said to be gathering up everything of value, even personal belongings of private citizens, and loading them on trains and shipping them to Siberia. Without doubt, they originated the "Five Year Plan" of trusteeship in Korea because they believed that, in five years, they could convert the country to Communism, or absorb all of the worth while equities in the land. As to the first, they will fail, for by their acts, they have made the name of "Communist" a thing of abomination among the Koreans. There is a Communist Party there now but it is mostly composed of "rude fellows of the baser sort" who are in it for personal gain, and know little or nothing of what Communism really means.

The stories of rioting in Korea are all lies with scarcely an atom of foundation. There were parades through the city when the people believed that the "Five Year Plan" meant turning the whole land over to the Russians. One Communist, in characteristic fashion, seized upon that time to fire a pistol at the Editor of one of the conservative newspapers. Out of that single incident came all of these stories. Two of our missionaries, now over there, have sent us the facts. There is little doubt that, as long as the Russians persist in holding North Korea as a personal possession, there will be turmoil there. After 35 years of slavery under the Japanese, it is hard to accept five more years from the Russians. The world is slowly waking up to Russia's tactics in Manchuria, Eastern Europe, Persia, etc., but it is doubtful if anything except violence will make them change that program.

The churches of South Korea, where the American soldier boys are, are again crowded. In one area in the south, the leaders of the Church have practically put the whole church, including themselves, under suspension for six months in confession of their shame that, byever so little, under the iron fist of Japan through the war, they had yielded a little and had not stood unflinchingly against Shinto and the shrines and all that they represent. They have declared that they would allow no Communion services for six months as they were not fit as yet to partake of it.

## An Original Discovery

Recently in the magazine "Monday Morning" a Chaplain in Korea reported that there actually were Christians in Korea and that they were voluntarily and freely attending their churches for worship. Several soldier boys have recently written similar things. How ignorant and provincial we Americans are! Even Chaplains who presumably have served in home churches and ought to have known about Missions.

None of these folks apparently had ever heard that, in Korea, which is only the size of Kansas or Minnesota, we have 5,000 Protestant churches, 4,000 of which are Presbyterian. Our U. S. A. Presbyterian Church clear across America reports only 8,604!! They had not heard that, in Korea, we have half a million Protestant believers, 400,000 of them Presbyterians and that there are 140,000 Catholics. In the 8,604 churches in America on a given Sunday, it would be surprising if a total of a million attended. In Korea each Sunday 400,000 Presbyterians attend. These friends had not heard that, in the Presbyterian Church of Korea, there are 1,300 pastors, ordained and unordained, 600 Bible women and 25,000 Elders, Deacons and Sunday School teachers.

They had apparently not heard that we have over 4,000 church buildings in Korea and that the Koreans paid 95% of the cost of them; and that they also pay all of the 1300 pastors and 600 Bible women. They had not heard that the Korean Presbyterian Church has been a self-governing National Church for 39 years, since 1907, under its own General Assembly and 33 Presbyteries, the missionaries only co-operating. They had not heard that the Korean Church, since 1907, has been sending out its own Foreign Missionaries to China, Mongolia, Manchuria, Japan Proper and to the Island of Quelpart in the Yellow Sea. They had not heard that the Korean Church has its own orphan asylums, Homes for Old People and schools for the Deaf and Dumb and Blind, and that, since 1907, they have been sending out a steady stream of graduate physicians from their Medical College. They had not heard that the Church has two colleges for men and one for women and a Theol. Seminary and some 20 highschools, and that some 50 Korean young men and two girls have Ph. D. degrees from American Universities.

They had not heard that, in 1940, there were 1,200,000 children in modern schools in Korea, from the Primary up to the great University in the city of Seoul and that there were technical Schools of Law, Medicine, Engineering, Agriculture and Education. Our omniscient radio commentators also seem not to have heard of it. As David Harum said, "The next thing to not knowing nuthin is to know too many things that ain't so."



And so—as a great and original discovery, these friends report that they actually found Christians in Korea, flocking to their churches, not because anyone paid them, or forced them to go, but just because they had learned to know our God and Christ and to know that those churches were centers of spiritual power. How glad we are that these friends have discovered that there are really Christians in Korea!!

#### The Restoration Fund

Now, having discovered the Mission field, our American churches are tackling the biggest job in their history—the raising of a Fund of 27 million dollars to help restore that work which war has torn down.

In China and the Philippines, the Japanese systematically smashed our hospitals and schools and dwellings. Then our B29s went to Japan and smashed about everything that our missionaries had ever built there; hundreds of churches, schools and other institutions. (We have in Japan, you know, as many Christians as there are people in the state of Wyoming—a quarter of a million). We thought that, in Korea, we had not suffered much physical damage, for our land was not bombed much, but five of our missionaries are back there now working for the U. S. A. government, and they report that the Japanese, before they left the country, looted practically everything that had belonged to white men.

The great Severance Hospital and Medical School in Seoul was one of the finest institutions in all Asia, outfitted with almost everything that money can buy. The Japanese took from it every drug, every bandage, every sheet or pillowcase, every surgical instrument or machine, stripped the plant clean. This was the central medical plant of the country which manufactured drugs and medical supplies for all of the other hospitals and private doctors throughout Korea, so that the tragedy is even greater. The Korean doctors are trying to carry on as best they can. Each new patient is laid on a dirty mattress where another patient has just gone out. There have been no cotton goods on sale in Korea for 10 years. Even if there were some, with the present inflation, it might cost \$10 or more for a sheet.

My son was living 100 miles south of Seoul in a town where we had four Mission dwellings and a hospital. They had the same in the north at Kangkei. The Japanese sold both plants and carried away the proceeds. The speculators who bought them will, of course, insist that they bought them “just to protect us” so we shall likely have to buy them back or endure the odium of “grinding the face of the poor” if we try to recover them by legal means. It is said that practically all of the Methodist residences and 14 of their large churches were sold. Now, in the north, under the Russians, “what the mildew has not taken, the palmer worm is taking.”

With the iron fist of Japan removed, if we can also get rid of the Russians, in 10 years, we ought to have five million believers, ten times what we have today. But we are going to desperately need our share of that 27 Million Fund. We've got to go back and build again right from the ground up. Won't you please help us?

#### What Has All This to Do With Me?

I imagine that there will be some in our churches who will be asking that question carelessly. They will say, “You missionaries surely are up against it and the folks who have been interested in Foreign Missions must all be concerned, but I've never been much interested. What has all this to do with me?” I will tell you.

1. There are only 12,000 American Protestant missionaries scattered all across the world, and that includes men, wives, doctors, single ladies, everybody. I want to make the claim that we 12,000 missionaries did more to win this war than any other 12,000 Americans anywhere in this world, even the soldiers, for, when this war began, out across the world, there were more than 500 million people who were definitely “friends of America,” absolutely and only because the missionaries had gone out and lived among them. How much is it worth to you in dollars that your soldier boy relative or that neighbor boy who has grown up beside you almost like a member of your own family, found friends in every spot on the face of the earth wherever he was sent, even tho he could not always communicate with them in language? That is the number of dollars you should put into the Restoration Fund.

2. Fifty years ago, every island in the South Pacific was a cannibal island. Our soldier boys have been moiling around in the jungles on those islands for three years. Now they are coming home, and they are coming home alive, aren't they? Why? Because the missionary got there first, and those islands are not cannibal islands now. They didn't kill and eat our boys. In many cases, they saved them from the Japanese and protected them and nursed them back to health. How many dollars worth is it to you that your soldier boy is coming home? Put that many in the Restoration Fund, a thank offering.

3. Can you visualize what would have happened three years ago if the Generalissimo, Chang Kaisuk of China, had made a separate peace with Japan? We would never have had the chance of uncovering that atomic bomb. If China had made a separate peace, Japan would have owned China; very shortly they would have owned India, for there was no one then to defend it; then they would have owned Australia, and Japan's Empire today would have contained a billion souls, half the human race, and we, in America, would have had to use half of our national revenues for the next fifty years to fortify our western borders from Alaska down to the Canal and to maintain indefinitely our army and navy of ten million men to protect ourselves against a billion yellow men on the other side of the world. We're not going to have to do it; would not even if we had not found the atomic bomb. Why? Chang Kaisuk of China is a Christian. His little wife is a Christian. In China, they have a book called “Who's Who in China.” It has been published every year for 40 years so is not something just cooked up now. Fifty-one percent of the names in that book are the names of folks educated in the Christian schools of China! China has 18 provinces and for 500 years they have never been united. But right now when we needed it most a little bit of the cement of a common Christian faith was injected among 51% of their leadership bringing them together, and America today is largely safe because the missionaries went to China! We were saved many billions of dollars and a whole generation of disrupted life with possibly slavery for ourselves. How many dollars worth is that to you? Put that many dollars in the Restoration Fund. Help us to build up our setup again.

4. All the world is now hoping and planning and praying that we may never again have a World War. A third World War may not necessarily start from among white men. It might very possibly start among the 450 yellow men of China egged on by atheistic Russia; it might quite conceivably start from the 380 million brown men of India who hate the white man; it might start from the 180 million black men of Africa who hate the white man. And the only man that stands between you and that sort of a war is the missionary, for he is the only man in the world that can put his arm across the shoulders of a yellow brother or a brown brother or a black brother and call him “brother” and mean it. We missionaries cannot guarantee that there never will be another World War, but money spent in this Restoration Fund will go farther in that direction than that spent in any other conceivable way. Just by way of insurance, then, that your grandchildren may not have to go through



what your sons have just had to face, put a good liberal gift in this Restoration Fund. We are not asking billions. The total is only the price of one medium sized battle ship, anyway.

In our churches, we have rather standardized the penny gifts of our children. A dime today is not nearly as large as a penny was 50 years ago, but we still speak of the children's pennies. Lots of folks, in their thinking, have rather standardized their own missionary offerings, a quarter or half dollar or once in a while a whole dollar. This Restoration Fund offering is not like that. We've got to raise our sights. For some, it may mean or ought to mean \$100 or \$500 or \$1000, the value of the life of that soldier boy that is coming or has come home alive, or the value of keeping your grandchildren hereafter from having to go through what your sons have suffered these last few years.

You have, perhaps, heard of that rich man who fell in the water and was close to drowning. A poor man saw him, plunged in and, at the risk of his own life, rescued him. The rich man took out his pocket book and gave his rescuer a quarter. The rescuer returned a dime. He said "I think, sir, that you overpaid me." If it were my boy that had come or was coming home alive, I'm sure that a quarter would not be the measure of my gratitude to my God.

Be generous with this Restoration Fund. Give us a chance again to build that which will perhaps some day again help save America.

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#### Emperor Hirohito

Some vindictive Americans keep insisting that we should try Emperor Hirohito as a war criminal. If we do, it will be the craziest thing that America ever did, for I believe that the little fellow is absolutely sincere in wanting to cooperate with MacArthur to make his nation a democracy. As a matter of fact, if he does, he will be doing only what his own grandfather, the great Emperor Meiji, began voluntarily to do in 1868.

For a thousand years before 1868, Japan was ruled by Prime Minister Shoguns. The Emperors were shadowy figures far back in the palace. When Hirohito's grandfather came to the throne in 1868, he determined to eliminate the Shogun and to rule personally in his own right. He moved the Capitol from Kioto to get away from old traditions. Every county in Japan at that time had a little king called a Daimio. The Emperor forced all of the Daimios to move to Tokio and to live right in the shadow of his palace, so that there could be no rebellions. Then the Emperor sent Prince Ito with a Commission abroad to gather the materials for a democratic Constitution for Japan, and, when the Commission returned, the Emperor, of his own free will, promulgated the new Constitution which set up an elected Parliament not unlike that of England. That Constitution even guaranteed religious liberty.

The old Emperor died about 1906. While he lived, the Constitution was in force. When he died, the military men set out to destroy the Constitution by definition. They did not dare to abolish the old Parliament, but they destroyed it by setting up alongside of it another Parliament called the "Association for Assisting the Emperor in Ruling the Nation." The members of this Parliament were chosen and controlled by the military. They also destroyed religious and all other liberties of the people by saying that they existed only when they did not affect the military security of the nation.

The father of the present Emperor was an idiot, mentally unsound. He ruled only about ten years and, for the last two, Hirohito had to act for him as Regent.

The present Emperor Hirohito is a timid little fellow, a rich man's son. When he came to the throne, the military had secured full control. Prince Konoye, his cousin, former Prime Minister, who committed suicide recently, says in his Memoirs that he tried in every way to get the Emperor to bestir himself and restrain the military, but an attempt to do that at that time would have been like going into the cage of hungry Royal Bengal tigers.

The Emperor's greatest interest in life has been collection of starfish and other marine specimens which he has had in the palace. He could play around with those and let Tojo run the government. And so we had the war up until the atomic bomb was dropped, and that blasted even the timid little Emperor right out of his palace. The military had built him up and built him up as a god for their own evil purposes until he had become so big that, when he came out and alone spoke ordering the surrender, altho they had in Japan two million soldiers who had never fired off a gun, not a man of the military dared to open his mouth to object. It was one of the greatest jokes in history.

Since that time, the little Emperor has cooperated sincerely with MacArthur and I believe that he really wants to make his nation a democracy even though he may lose his great place of honor. His proclamation of January telling his people that he is not a god to be worshipped was the greatest event in 2000 years of Japan's history, and it was entirely voluntary on his part. MacArthur has done one of the most outstanding pieces of work in all the history of America, and the little Emperor is playing fair. It would be a crazy mistake to seek a petty, childish revenge by putting him on trial as a war criminal. Negligent he was, but few people on this earth similarly placed would or could have done the thing anydifferently.

Some folks have said to me "What have we ever gotten for all the moneys that we have spent on Mission work in Japan." My answer is "A quarter of million real Japanese Christians plus a leavening of Japanese society that made possible the abrupt close of this war and the saving of the lives of tens of thousands of American boys who might have died had we rushed head on in for a showdown." There are 77 million Japanese. I have a right to hate them for, after I had given 40 years to their nation, they wanted to put me in the penitentiary and, for 35 years, I had to stand helpless and see them abuse my people. But Tojo never had even 100,000 in his crowd and it is silly to condemn 77 million people because of 100,000 bad ones.

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#### Personal

We are still doing publicity work for the Board in the churches. At the end of December, we discovered that I had used last year 62 Buss Clergy Permits and 68 of the Railroads; besides using a Pass about 50 times and being transported between towns 50 times by pastors. There were about 400 meetings in all in the year. I have continued my oversight of the Denver Bookstore returning there about every two months to check up. Out of the store and my satchels, I find that in 2½ years we have sold about \$6000 worth of books, four fifths of them Home and Foreign Mission textbooks. Last Fall on one 79 day trip I visited three Presbyteries of Iowa, one in Missouri



and three in Kansas, speaking 122 times in all. During January-March, I have covered 40 churches in Texas, going from the extreme S. E. corner to the N. W. corner; then south almost to the Gulf and up to the N. E. corner, with some 100 meetings in all. April I'll give to Tulsa Presbytery, thereby completing all of the churches of Oklahoma.

During the year, in my spare time, I've been working on a commentary on Hosea. It is ready to dictate to a secretary as soon as we get back to Korea, some 70 close spaced typed pages. Our instructions in making these manuscripts for the Commentary series that the Korean General Assembly is getting out were to get at least six standard American commentaries, master them, and then write our own commentaries adapted to Korean conditions, borrowing from any of the other books such materials as may be usable. I have done considerable work on Zechariah and hope to have it ready also before we sail.

My lady is not at all well. The high blood pressure seems to sap her energy and her feet make walking difficult. Because I am able to leave her with Katherine, I am able to make these long trips. Katherine is still Director of Religious Education in the church here.

In July, Allen and his family will be coming on furlo from Colombia, South America, where they have been for five years. We have not seen the grandchildren in 5½ years. They will spend two weeks with us before going on to Princeton for their furlo year. They will go back to Korea after their furlo which they have earned by staying a full extra year in Colombia. Their children need the contacts which they can get in an American public school.

We'll be at the above address until Fall. Write us.

Cordially  
Chas. Allen Clark,  
Mabel Craft Clark.

P. S.—Have you seen the newest-est book of the Board, "One World A-Building"? It is on the plan of "Unforgettable Disciples," being made up of 19 short articles written by missionaries here and there all around the world. "Unforgettable Disciples" is really the "Book of the Saints," stories of saints of this present day in each of our Mission fields. This new book describes "Unforgettable Achievements" in various parts of the world. Personally, I am most interested in the article which I, myself, contributed—the story of Dr. Samuel A. Moffett (P 87) of Korea, the least publicized but one of the greatest missionaries of all time. His story is the story of the Korea Missions. I can send you either of the "Unforgettable" books from here or from our Bookstore in Denver (324 Tabor Bldg.) The new book is 60c in paper, \$1 in cloth, postpaid. The other book is 50c.

During the last two years, many of you have expressed a wish that the big Mission map. "Into All the World" might be bought. It was out of print but is to be printed at once. I can take your orders for it. The price will probably be \$1.50 but it may be \$2. It is the finest piece of publicity matter ever published by the Boards. The sweep of yellow across the map gives a more vivid idea of the sweep of Missions across the world than anything ever printed. Sixteen countries, 26 Missions, of our own Presbyterian Church. Add to it the Missions of other Protestant churches in those lands and you have 15 million believers, all won within 40 years, coming out from 100 different religions (We have the Bible translated into 1000 different languages and dialects). We have 15 million now; in another 40 years, we shall have 150 million, for, in every country we have just gotten started; just gotten our Bible translated; just gotten a few of our leaders ordained. The map shows all this as nothing else can, and it hits you right in the eye clear across the church. Pastors could enrich one sermon in every five that they preach by calling the map to the attention of their people as validation of their sermon.

LETTER FROM REV. WILLIAM C. KERR

In a C-47 over  
Western Japan  
April 1, 1946

Dear Dr. Hooper:

Stormy weather and then a backlog of passengers have held up my return to Tokyo for four days. This has run me into the fourth month since leaving Tokyo, when I had planned for only one full month. There was so much of interest in my survey of the religious situation, and so many local problems were called to my attention, that I should have stayed on there indefinitely if I had not finally set a dead-line. And now I am on the way, non-stop from Seoul to Tokyo. My fellow-passengers are mostly service-men who have finished their term out here and are bound for home at last.

Not expecting to be in Seoul yesterday, I had regretfully declined a chance to speak at the Yunmotkol Church, which has given up its old historic building and is now meeting in a near-by house entirely too small for its needs. And having said good-bye to the little group of Japanese Christians who still remain in the city, I did not feel that I needed to go to them again. This set me free for the first time to attend the Army service in the Capitol building at 11 o'clock.

Shades of departed days! Service is held in the audience chamber, where several times a year we foreign residents of Seoul had gone on Japanese national holidays to pay our respects to the state in the person of the Governor-General. Champagne was the approved form of the toast, but for many of us even carbonated water was considered potent enough to make our toast effective. Toasts had been offered and drunk there as Japan's rule had swung through the gamut of stern rule from the days of annexation under those first military-minded governor-general, and then the enlightened and mild rule of such a statesman as Viscount Saito, who was later assassinated in his own Tokyo by the ruthless head of the clique of younger army officers, an event which should have warned us better of what was already threatening the peace of the world. Later still came Gen. Ugaki, an army man but one who sacrificed his political prospects by refusing to become one of the military gangsters; and then again came the swing to ruthlessness and the attempt to cow Korea into submission to the Japanizing process and to wean her away from all western contacts. Through all that period we had made our periodic trips to that hall, until the seeds of gangsterism bore their harvest in the great world war.

Now that same hall welcomes the sound of Christian worship. The dais, surmounted by a half-dome in the shape of an imperial crown, now allows its draperies to be folded back and discloses an altar with cross and lighted candles. Christ has asserted His place over Caesar.

One of the test questions posed to Korean Christians in their interrogations by police officials during the war, as also to Japanese Christians in Japan, was: "Which is higher, God or the Emperor?" To say, "God," often meant imprisonment; to say, "The Emperor," was something the Christian conscience would not allow. The only thing to do was to beg the question, or to argue that the question tried to bring together two different spheres of life, until the interrogator wearied of his question. Now the Emperor himself has declared that he is no "living God," and the question is relegated to the realm of interesting antiquities. But it was the question above questions that the Christian dreaded to hear propounded.



(April 1, 1946)

A week ago Sunday I went to prison. But don't sympathize with me too soon. I went in a car with the head of the Department of Justice, and the gate clicked open and the guards clicked to salute as the car drove in. We went right to the auditorium, and there in close line after line were seated the thousand or so inmates of that institution for a Christian service. Don't think of it from the point of view of what is done in American prisons. This is a Korean prison, and religion in such places has been in the hands of the Buddhists, and Japanese Buddhists at that. Now all eighteen prisons throughout the land have Christian, and only Christian, chaplains. There are Buddhists and Confucianists on the planning committee, but they are content to deal with moral instruction and leave the religious teaching and the carrying on of welfare work in the prisons to the Christian chaplains. And so I had the privilege of speaking to these prisoners in their own language and telling them of Christ's words: "If ye abide in my word, then are ye truly my disciples; and ye shall know the truth, and the truth shall make you free." The prisoners themselves have stated their preference for Christian services, and they attend of their own volition. Surely some of them will find a greater freedom within prison walls than they ever knew outside.

Out through that iron gate again, though followed by none of those to whom I had spoken of freedom, cross the city to a very different scene; a final and farewell communion service with the few remaining Japanese Christians. It wasn't so much because I was leaving for Tokyo soon. Their numbers are thinning out, and only a minimum are remaining to take care of the refugees who are still coming through from the north. Sunday service will continue if there are any to attend. But they wanted that chance to meet again around the Lord's Table before they said farewell to that land to which they had given a large share of their lives, but from which the over-weening ambitions of their leaders had made it necessary for them to leave.

Just a word more about the prisons. The head of the Department of Justice said to me, "I want to make this a Christian country." His immediate task, then, is to try out his purpose on what might seem to be the most hopeless class. But he knows that many of them are open to impressions now, that 80% of them are illiterate and will respond to all the teaching that is offered to them, and that 90% of them have expressed an interest in becoming Christians. Let us hope that not many Christians have to go to that institution, but that large numbers of them will come out. Getting even on these men for crimes against society is not mentioned among the purposes of the place; these two stand at the top; to teach a trade and to develop character. "Give us Bibles," said the department head. "We have pitifully few, and it is impossible to get them out here now." So here is but one of the many groups that will rejoice when that gift promised by the American Bible Society arrives out here. These men will not be thrown out helpless on a hostile world when they leave their present abode. Large plans are being made for their rehabilitation in society.

Another group is loved, but in a different way. They are the blind, about whom I have written before. The representatives of the Young People's Christian League, which is so interested in their welfare, have been wracking their brains to find some way in which funds can be provided or earned for assisting these unfortunates to find a useful place in society. All their ambitious schemes seemed to run up against brick walls, however. "Well," I suggested, "why doesn't the city government take a hand in this work?" No sooner said than done. Off we go to the City Hall, and in just a few minutes we have negotiated for a building that will house

(April 1, 1946)

a sizable group of them and that will serve as headquarters, right in the most convenient part of the city. A nominal rent will have to be paid, but on the other hand the city will make an allowance for each inmate and allow food and clothing to be bought at cost price. So now these big business schemes can be given up, with the city taking its share in this bit of service.

Korea is beset by problems these days. They seem beyond the power of man to solve. Meantime, the churches become more crowded, and even in that part of the country where the use of the name of God is frowned on, the church grows in the face of opposition and worse.

One pastor who has been accused of collaboration during the war said to me: "It isn't a question of who did and who didn't. It was a matter of degree with all of us. We should all fall on our faces before God in contrition, and then stand up to face the task that God now gives to us." The Korean Church did not suddenly find itself under the heel of a conqueror to whom nothing was sacred. Over a long period of time it had had to search for a way to survive, and until very recently it did not know that it would ever be free. Perhaps some went too far in compromise. Some did not give way an inch. And as for those who did go to questionable lengths, let him who has been through a like temptation and not faltered cast the first stone. But if some are to be called to account, that is a task for the Korean Church itself. And for the rest of us, "Let him that thinketh he standeth take heed lest he fall."

Whatever mistakes man has made, Christ is still the only sure hope for Korea, and for Japan, and for the world.

And now from the soil of Japan again I send you greetings.

Very sincerely,

William C. Kerr



11  
11 S. Portland Ave., Ventnor, N.J., April 2, 1946

Dear Friends:

While here "with room to spread around" in a nice apartment in one of the "Houses of Fellowship" for missionaries, I have been going over Mission History records with a view to giving you additional information, following my last letter of July 5, 1945 from Uniontown, Pa.

Since then the report of deaths is as follows: Among resigned members-  
Rev. H.C. Whiting, M.D., at Fairfield, Ia., Aug. 1, 1945, aged 80; app. to Korea, 1902; res. 1921. Mrs. Grace Purnell Smith at Baltimore, Md., Nov. 12, 1945, aged 76; app. 1902; res. 1919. Mrs. Blanch Webb Leo at San Jose, Calif., Dec. 5, 1945, aged 78; app. 1894; res., 1912. Also Mrs. Sallie W. Swallon at St. Petersburg, Fla., Dec. 31, 1945, aged 82; app. 1892; ret'd, 1932.

Among our retired members there was the marriage of Miss Velma L. Snook to Mr. Robert McMurtrie. Up to 1932 they had resided in the same Station of Pyongyang for 25 years. They were married in Germantown, Pa. by Dr. Holdcroft in the presence of others of our retired and resigned missionaries who reside there. The McMurtries' address is 3435 17th Ave. S., St. Petersburg, Fla.

A summary statement of the total membership of the Mission since 1884 is as follows: Present members, 93 of whom 10 are temporarily transferred to fields in Central and South America. Appointees, 6 including Mr. and Mrs. Horace Grant Underwood who were on short term service from 1941. Retired Members, 35; You will find these listed on page 146 of the Year Book of Prayer for Missions, 1946, with the exception of the names of Dr. and Mrs. Walter Erdman, Mrs. Hirst and Mrs. Bruen, R.N. Resigned members, 88. No new names have been added to this list recently, except the name of Miss Lois Blair, 1937-1941, not given in former reports. She is now a member of the Columbia Mission in South America. Deceased members, 83 (41 deaths among members in service; 10 among retired members; and 32 of the resigned members.) This makes a total of 305, the same as last reported. Affiliated members, 17. (7, deceased; 8, resigned; Mrs. Pieters, retired; and Mrs. W.N. Blair, appointed, 1943.)

Of the present 99 regular members of the Mission, only 9 have been appointed during the last ten years and four of these are wives. One-third of the total number have served from 30 to 45 years each while another third have served, 21 to 29 years each. Evidently the appointment of more new missionaries to Korea is urgent.

Another sensation in Korea Mission circles was the birth of triplet girls on Jan. 25, 1946, in Ithaca, N.Y. to Rev. Fred G. and Nan Bruen-Klerrekoper. Their names are Carolino, Emily and Anna and their combined weight at birth, 16 pounds and 10 ounces. The Klerrekopers, after six years' service as missionaries in Alaska where their other daughter, Martha, was born, have been appointed to Iran by our Board of Foreign Missions.

Your attention is called to two recent publications on Korea. One is a charmingly written article with illustrations in the "Quarterly Review" by Mrs. Annie Heron Gale, entitled "Dawn in the Land of Morning Calm" in which she narrates her childhood experiences of the early days of Protestant Missions in Korea. (Address Mrs. Esson M. Gale, 1614 Granger Ave., Ann Arbor, Mich.) The other is a map of Korea by Koreans and published by the Korean Affairs Institute, Inc., 1029 Vermont Ave., N.W., Washington, 5, D.C., price \$2.00.

Drs. Underwood and Bigger are in Korea. Miss Ella Sharrocks, R.N. has probably already arrived in Seoul. Dr. Fletcher and Mrs. Lutz are or soon will be on the way there. Passports have been promised to an inter-mission group among whom is Mr. Coen of our Mission. Mrs. Underwood, also, has received her passport. It is expected that in the not too distant future the remaining ten of Group A appointed by our Board will be given passports.

The political situation is difficult because of the 38th parallel division between Russia and the U.S.A. which makes it impossible for the Koreans to form one government for the entire country. The inflation is terrible but reports from the churches and schools are most encouraging.

I am still hoping to send you my next Mission History report from Korea. In the meantime my permanent address in this country is 505 Greenwood Drive, Grove City, Pa. to which please write. Joining with you in prayer for Korea, I am

Very sincerely,  
Harry A. Rhodes